

38, A prayer wherein he expresseth regret for wrong done to any creature, and for failure in the discharge of their dues, and prayeth for deliverance from the Fire.

O Lord I apologize unto Thee for the wrong done to one oppressed in my presence, whom I did not help; and for a good done to me for which I did not return thanks ; and for not accepting the excuse of a wrong doer who apologized unto me and for * not relieving a man in need, who begged of me (relief); and for failing to satisfy the claim of a worthy true believer which was binding upon me ; and for a truebeliever's blemish revealed to me, which I did not concea; and for every sin represented itself to me, and I did not avoid it.

I make apology unto Thee O Lord for them and the like of them, a regretful apology, which may warn me to avoid sinilar things which are before me.

Therefore bless Mohammad and his Al (family) and let my contribution over errors which I fell into, and my determination to avoid what may come before me of evil, a epentance which may entitle me to Thy Love, O Lover of those that repent.

وَكَاذِبِينَ يَا أَيُّهَا السَّادُّونَ الْإِسْلَامُ إِنِّي أَعْتَذِرُ بِمَا أَعْتَذِرُ إِلَيْكَ مِنْ مَطْلُومٍ ظَلِمَ بِحَضْرَتِي فَلَمْ أَنْصُرْهُ

رَقَّةٌ مِنْ لَنَا

اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِنْ مَطْلُومٍ ظَلِمَ بِحَضْرَتِي فَلَمْ أَنْصُرْهُ
وَمِنْ مَعْرُوفٍ أَسَدِي إِلَيَّ فَلَمْ أَشْكُرْهُ وَمِنْ مُسِيءٍ إِيَّائِي فَلَمْ أَعْتَذِرْ
إِلَيْهِ فَلَمْ أَعِذِرْهُ وَمِنْ ذِي فَاقَةٍ سَأَلَنِي فَلَمْ أُبِذِرْهُ وَمِنْ
حَقٍّ ذِي حَقٍّ لَزِمَنِي لِيُؤْمِنَ ظَهَرَ لِي فَلَمْ أَسْتُرْهُ وَمِنْ كُلِّ
إِثْمٍ عَرَضَ لِي فَلَمْ أَهْجُرْهُ أَعْتَذِرُ إِلَيْكَ يَا إِلَهِي مِنْهُمْ وَمِنْ
نُظَائِرِهِمْ أَعْتَذِرُ لِنَدَامَتِهِ يَكُونُ وَأَعْظَا لِمَا بَيْنَ يَدَيَّ
مِنْ أَشْبَاهِهِمْ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ نَدَامَتِي عَلَى
مَا وَقَعْتُ فِيهِ مِنَ الزَّلَّاتِ وَعَمْرِي عَلَى تَرْكِ مَا يُعْرِضُ لِي مِنَ
السَّيِّئَاتِ تَوْبَةً تُؤْجِبُ لِي مَحَبَّتَكَ يَا مُجِيبَ التَّوَابِ بَيْنَهُ

But as regards him who disobeys Thy command and commits things prohibited by Thee, Thou dost not hasten him to Thy chastisement, in order that he may change his rebellious attitude into one of return to Thy obedience.

And verily he deserves for what he resolved in disobedience to Thee, the whole of what Thou hast provided for all Thy creatures, of Thy chastisement: Therefore, all that Thou didst delay from him of Thy punishment, and keep away from him of Thy torment and torture, was a relinquishment of Thy right, and acceptance of what was not meet for Thee :

So who is more gracious than Thee O Lord, and who more unlucky than he who perisheth against (Thy wish)? No one !

Hence, Thou art too Great to be praised except with beneficence, and too generous to be feared for any thing save justice : There is no apprehension of Thy oppression over one who disobeyeth Thee, nor is there fear of Thy neglecting to reward him who pleaseth Thee:

Therefore bless Mohammad and his Al (family) and grant me my hope, and increase for me of Thy direction, whereby I may earn Thy favour in performing my work:

Verily Thou art most Benevolent and Generous,

فَأَمَّا الْعَاصِي أَمْرَكَ وَالْمُؤَاقِعَ مِنْهُ فَاكْبَحْهُ بِبِقُتْلِكَ لَكَ
يَتَبَدَّلُ بِحَالِهِ فِي مَصِيبِكَ حَالُ الْإِنَابَةِ إِلَى طَاعَتِكَ وَلَقَدْ كَانَ يَسْتَحْيِي
فِي أَوَّلِ مَا هَمَّ بِعِصْيَانِكَ كُلَّ مَا أَعَدَدْتَ لِجَمِيعِ خَلْقِكَ مِنْ
عُقُوبَتِكَ فَجَمِيعُ مَا أَخْرَجْتَ عَنْهُ مِنَ الْعَذَابِ وَأَبْطَأْتَ بِهِ عَلَيْهِ
مِنْ سَطَوَاتِ النِّقْمَةِ وَالْعِقَابِ تَرَكُ مِنْ حَقِّكَ وَرَضَى
بِدُونِ وَاجِبِكَ فَمَنْ أَكْرَمُ مِنْكَ يَا إِلَهِي وَمَنْ أَشَقَى مِنْ
هَلَكَ عَلَيْهِ لَا مَنْ قَتَلْتَهُ أَنْ تَوْصَفَ إِلَّا بِالْإِحْسَانِ وَ
كُرُمَتِ أَنْ يُخَافَ مِنْكَ إِلَّا الْعَدْلُ لَا يُخْشَى جَوْرَكَ عَلَى مَنْ
عَصَاكَ وَلَا يُخَافُ إِغْفَالُكَ ثَوَابَ مَنْ أَرْضَاكَ فَصَلِّ عَلَى مُحَمَّدٍ
وَأَهْلِ وَهْبٍ لِي أَمْلِي وَزِدْ نِي مِنْ هَذَا مَا أَصِلُ بِهِ
إِلَى التَّوْفِيقِ فِي عَمَلِي إِنَّكَ مَنَّانٌ كَرِيمٌ

admitteth against himself, his failure to do (for Thee) what Thou deservest. So, if it were not for Satan's leading them away from obedience to Thee, no sinner would have disobeyed Thee, and if it were not for his shaping wrong for them into the likeness of right, no erring (soul) would have gone astray from Thy path.

Therefore, Holiness to Thee! How evident is Thy Grace in the case of those who obey Thee or disobey Thee, Thou rewardest the obedient with that over which Thou hast authority for him, and bearest long with the sinner and allowest time to the sinner when Thou hast power to hasten his punishment.

Thou givest each of them, what he does not deserve ; and graciously conferrest on each of the two, what his actions fall short of winning.

And were Thou to requite the obedient, according to that over which Thou hast power, verily he should have been very near losing Thy reward, and being deprived of Thy bounty.

But Thou with Thy grace, rewardest him for a short, mortal* term (of service), with an eternally long duration (of happiness); and for a close, transitory (goal) with a lasting ⁽¹⁾, permanent one: And moreover, Thou didst not hold him under obligation for what he ate of Thy sustenance, wherewith he acquired strength to serve Thee ; and dost not dispute with him (about) his organs, by using which he contrived to win Thy forgiveness : And were Thou to deal with him thus, verily he should lose all that he toiled for, and the whole of that in which he exerted himself, in return for the least of Thy gifts and blessings, and must remain under obligation to Thee for all Thy (other) favours : and then how could he have been entitled to any thing of Thy reward ? Never ! Never !

Such is the case O God of him who obeys Thee. and the career of one who adores Thee.

* Finite,

(1) Lit of long duration,

مُقَرَّ عَلَى نَفْسِهِ بِالْقَصِيرِ عَمَّا اسْتَوْجَبَتْ فَلَوْلَا أَنَّ الشَّيْطَانَ
يُخْتَدِعُهُمْ عَنْ طَاعَتِكَ مَا عَصَاكَ عَائِصٌ وَلَا أَنَّهُ صَوَّرَهُمْ
الْبَاطِلَ فِي مِثَالِ الْحَقِّ مَا ضَلَّ عَنْ طَرِيقِكَ ضَالٌّ قَسْبُحَانَكَ
مَا أَبَانَ كَرَمَكَ فِي مُعَامَلَةٍ مِنْ أَطَاعَكَ أَوْ عَصَاكَ تَشْكُرُ
لِلْمُطِيعِ مَا أَنْتَ تَوَلَّيْتَهُ لَهُ وَتُمْلِي لِلْعَاصِي فِي مَا تَمْلِكُ مُعَاجَلَتَهُ
فِيهِ أَعْطَيْتَ كُلًّا مِنْهُمَا مَا لَمْ يَحِبْ لَهُ وَتَفَضَّلْتَ عَلَى كُلِّ
مِنْهُمَا بِمَا يَقْصُرُ عَمَلُهُ عَنْهُ وَلَوْ كَافَأْتَ الْمُطِيعَ عَلَى مَا أَنْتَ
تَوَلَّيْتَ لَا وَشَكَ أَنْ يَفْقِدَ ثَوَابَكَ وَأَنْ تَرْوُلَ عَنْهُ نِعْمَتُكَ
وَلِكِنَّكَ بِكَرَمِكَ جَازِيَتُهُ عَلَى الْمُدَّةِ الْقَصِيرَةِ الْغَايَةِ بِالْمُدَّةِ
الطَّوِيلَةِ الْخَالِدَةِ وَعَلَى الْغَايَةِ الْقَرِيبَةِ الرَّائِلَةِ بِالْغَايَةِ
الْمُتَبَدِّلَةِ الْبَاقِيَةِ ثُمَّ لَمْ تَسْمُهُ الْفَضْصَاسَ فِي مَا أَكَلَ مِنْ
رِزْقِكَ الَّذِي يَقْوَى بِهِ عَلَى طَاعَتِكَ وَلَمْ تُخْلِهِ عَلَى الْمُنَاقَبَاتِ
فِي الْأَلَاتِ الَّتِي تَسَبَّبَ بِاسْتِعْمَالِهَا إِلَى مَغْفِرَتِكَ وَلَوْ فَعَلْتَ
ذَلِكَ بِهِ لَذَهَبَ بِجَمِيعِ مَا كَدَحَ لَهُ وَنُجِّلَ مَا سَعَى فِيهِ جِزَاءً
لِلصَّغْرِ مِنْ آيَادِيكَ وَمِنْكَ وَلَبَقِيَ رَهِينًا بَيْنَ يَدَيْكَ
بِسَائِرِ نِعَمِكَ فَسَتَى كَانَ يَسْتَحِقُّ شَيْئًا مِنْ ثَوَابِكَ لَا مَتَى
هَذَا آيَا إِلَهِي حَالٌ مِنْ أَطَاعَكَ وَسَبِيلٌ مِنْ تَعَدَّدِ لَكَ

37. A prayer wherein he acknowledgeth his deficiency in thanksgiving.

O Lord verily none cometh to an end of Thanking Thee before (there) accrueth to him from Thy benevolence that which requires of him more thanks ; and none doth reach a goal in Thy service, even though he try his best, but he turneth ies out to be deficient by the side of Thy (claim),⁽¹⁾ due to Thy excellence :

Therefore the most thankful of Thy servants is he who is (conscious that he) is unable to thank Thee, and the most devout of them is he who is sensible of the insufficiency of his adoration of Thee : Neither is any one entitled that Thou shouldst forgive him for his merit, nor that Thou shouldst be pleased with him on account of his worth ;

Therefore whomsoever Thou forgivest, it is from Thy generosity ; and whomsoever Thou approvest, it is because of Thy kindness.

Thou awardest for the least of what Thou art thanked with, and requiteth for the smallest of what Thou art obeyed in ;

So much so, (as if) the thanksgiving of Thy servants⁽²⁾ * for which Thou didst entitle them to reward, and on account of which Thou didst magnify their recompense, were an affair from which they could abstain (in spite of) Thee, and therefore Thou didst reward them ; or (as if) its cause were not in Thy hand and therefore Thou didst requite them : Nay, Thou hadst power over their affair before they were able to adore Thee, and didst provide their reward before the began to serve Thee :

And this because. it is Thy custom to be generous, and Thy habit to be benevolent, and Thy way to forgive. Hence, the whole creation acknowledgeth that Thou art not unjust to him whom Thou punishest, and beareth witness that verily Thou art gracious to him whom Thou givest security ; and every one

(1) Like, worth,

(2) Creatures,

وَكَانَ حَمْدُكَ عَلَى كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا أَنْتَ يَا غَفُورًا رَحِيمًا يَا شَكُورًا

اللَّهُمَّ إِنَّ أَحَدًا لَا يَبْلُغُ مِنْ شُكْرِكَ غَايَةَ الْإِحْصَالِ عَلَيَّ مِنْ إِحْسَانِكَ
مَا يُكْرِمُهُ شُكْرًا وَلَا يَبْلُغُ مُبْلَغًا مِنْ طَاعَتِكَ وَإِنْ اجْتَهَدَ إِلَّا
كَانَ مُقْصِرًا دُونَ اسْتِحْقَاقِكَ بِفَضْلِكَ فَاشْكُرْ عِبَادَكَ عَاجِزًا
عَنْ شُكْرِكَ وَاعْبُدْهُمْ مُقْصِرٌ عَنْ طَاعَتِكَ لَا يَجِبُ لِأَحَدٍ
أَنْ تَغْفِرَ لَهُ يَا سِتِّحْقَاقِهِ وَلَا أَنْ تَرْضَى عَنْهُ بِاسْتِجَابِهِ فَمَنْ
غَفَرْتَ لَهُ فِطُولَكَ وَمَنْ رَضِيتَ عَنْهُ فَبِفَضْلِكَ تَشْكُرُ يَسِيرًا
مَا تُشْكُرُ بِهِ وَتُنِيبُ عَلَى قَلِيلٍ مَا تُطَاعُ فِيهِ حَتَّى كَانَ شُكْرُ عِبَادِكَ
الَّذِي أَوْجَبْتَ عَلَيْهِ تَوَابَهُمْ وَأَعْظَمْتَ عَنْهُ جَزَاءَهُمْ أَمْرٌ
مَلَكُوا اسْتَطَاعَةَ الْإِمْتِنَاعِ مِنْهُ دُونَكَ فَكَافَيْتَهُمْ أَوْ لَمْ يَكُنْ
سَبَبُهُ بِيَدِكَ فَجَازَيْتَهُمْ بِلِ مَلَكْتَ يَا إِلَهِي أَمْرُهُمْ قَبْلَ أَنْ
يَسْلُكُوا عِبَادَتَكَ وَأَعَدَدْتَ تَوَابَهُمْ قَبْلَ أَنْ يَفِيضُوا فِي
طَاعَتِكَ وَذَلِكَ أَنَّ سُنَّتَكَ الْإِفْضَالُ وَعَادَتُكَ الْإِحْسَانُ
وَسَبِيلُكَ الْعَفْوُ فَكُلُّ الْبَرِيَّةِ مُعْتَرِفَةٌ بِأَنَّكَ غَيْرُ ظَالِمٍ لِمَنْ
عَاقَبْتَ وَشَهِيدٌ بِأَنَّكَ مُتَفَضِّلٌ عَلَى مَنْ عَافَيْتَ وَكُلُّ

36. When he looked at the cloud and lightning and heard the sound of thunder.

O Lord these two are two of Thy signs, and both of these are two of Thy assistants prompt in serving Thee by (diffusing) beneficial grace, or severe punishment; Therefore do not let them shower on us an evil rain, and do not by them, put on us garments of calamity. *

O Lord bless Mohammad and his Al (family) and send down on us the benefit of this cloud and its blessing, and turn away from us its torment and injury, and do not (through) it visit us with affliction, and do not send down any blight on our means of support.

O Lord and if Thou hast raised it (the cloud) by way of torment, and sent it on account of displeasure, then verily we crave Thy shelter from Thy wrath, and cry unto Thee to beg Thy pardon. Therefore turn with wrath towards the (worshippers) of many gods, and set in motion the mill of Thy chastisement for the unbelievers.

O Lord remove the dryness of our cities with Thy watering, and remove the suspicion of our breasts by supplying us with nourishment from Thee, and do not remove us from Thee in favour of some other than Thee and do not cut off from all of us the cause of Thy benevolence.

For verily the prosperous (1) is he whom Thou makest so, and he is safe whom Thou preservest: none hath a defender besides Thee and none can restrain Thy wrath.

Thou commandest whatever Thou wilt upon whomsoever Thou choolest, and decreest what Thou resolvest for whomsoever Thou dost determine it.

Therefore all praise is due unto Thee for such affliction as Thou hast defended us from, and Thou deservest all gratitude for what Thou has given us of Thy blessing—a praise that would surpass the praise of those that praise, a praise that would fill earth and heaven

Verily Thou art the Giver of magnificent gifts, the Bestower of great favours, the Acceptor of the smallest praise, the Rewarder for the least gratitude, the Benevolent Patron, the Master of generosity ; there being no God (2) besides Thee ; and unto Thee is our return.

* i, e, do not involve us in calamity by means of them. F.

* That is, do not allow us to prefer our requests to any other besides Thee, T.

(1) Wantless

(2) Object worthy of adoration,

وَكُنْ مِنَ الْعَالَمِينَ
وَكُنْ مِنَ الْعَالَمِينَ
وَكُنْ مِنَ الْعَالَمِينَ

اللَّهُمَّ إِنَّ هَذَيْنِ آيَاتَيْنِ مِنْ آيَاتِكَ وَهَذَيْنِ عَوْنَانِ مِنْ أَعْوَانِكَ
يَبْتَغِيَانِ طَاعَتَكَ بِرَحْمَةٍ نَافِعَةٍ أَوْ نِقْمَةٍ ضَارَّةٍ فَلَا تُطْرُقْنَا
بِهِمَا مَطَرًا سَوِيًّا وَلَا تُلْسِنَا بِهِمَا لِبَاسَ الْبَلَاءِ اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَانْزِلْ عَلَيْنَا نَفْعَ هَذِهِ السَّحَابِ وَبَرَكَاتِهَا وَاصْرِفْ
عَنَّا آذَاهَا وَمَضَرَّتِهَا وَلَا تُصِبْنَا فِيهَا بِأَقَةٍ وَلَا تُرْسِلْ عَلَيْنَا مَعَايِشَنَا
عَاهَةً اللَّهُمَّ وَإِنْ كُنْتَ بَعَثْتَهَا نِقْمَةً وَأَرْسَلْتَهَا سَخَطَةً فَإِنَّا
نَسْتَخِيرُكَ مِنْ غَضَبِكَ وَتَبْتِهْلِ إِلَيْكَ فِي سُؤَالِ عَفْوِكَ فِيمَنْ
بِالْغَضَبِ إِلَى الْمُشْرِكِينَ وَادِرِّحْ نِقْمَتَكَ عَلَى الْمُلْحِدِينَ اللَّهُمَّ
ادْهَبْ فُحْلَ بِلَادِنَا بِسُقْيَاكَ وَآخِرْجْ وَحْرَ صُدُورِنَا بِرُزْقِكَ وَ
لَا تَشْغَلْنَا عَنْكَ بِغَيْرِكَ وَلَا تَقْطَعْ عَمَّنْ كَانَتْ بِنَا مَادَّةُ بَرِّكَ فَإِنَّ الْغَنِيَّ
مَنْ أَغْنَيْتَ وَإِنَّ السَّالِمَ مَنْ وَقَيْتَ مَا عِنْدَ أَحَدٍ دُونَكَ دِفَاعُ
وَلَا يَأْخُذُ عَنْ سَطَوَاتِكَ امْتِنَاعُ تَحْكُمُ بِمَا نَشِئْتَ عَلَى مَنْ شِئْتَ وَتَقْضِي بِمَا
أَرَدْتَ فِيمَنْ أَرَدْتَ فَلَا تَحْمِلْ عَلَيْنَا مَا وَفَيْتَنَا مِنَ الْبَلَاءِ وَلَكَ الشُّكْرُ
عَلَى مَا خَوَّلْتَنَا مِنَ النِّعَمِ حَمْدُ الْمُخْلِيفِ حَمْدُ الْحَاوِيَيْنِ وَرَأْيُ حَمَلِ الْإِمْلَاءِ أَرْضُهُ
وَسَمَاءُهُ إِنَّكَ الْمَنَّانُ بِجَسِيمِ الْمَنِّ الْوَهَّابُ بِعَبِيدِ النِّعَمِ الْفَاقِلُ بِسَيِّدِ الْخَلْقِ
الشَّاكِرُ قَلِيلُ الشُّكْرِ الْخَيْرُ الْجَمِيلُ ذُو الطَّوْلِ لَا إِلَهَ إِلَّا أَنْتَ إِلَهِي الْمُهَيِّدُ

35. In approval of Divine decree, when he looked
at the worldly.

All praise is due to God, by way of submission to His command. I bear witness that the Lord hath distributed nourishment for his servants, righteously; and hath compassed all his creatures with kindness.

O Lord bless Mohammad and his Al (family) and do not tempt (try) me with what Thou hast given them, and do not test them with what Thou hast denied me, lest I envy Thy creatures and hold Thy decree in contempt.

O Lord bless Mohammad and his Al (family), and let my soul rejoice at Thy decree, and enlarge my breast at occasions of Thy sentence † and give confidence wherby I may acknowledge that Thy decree does not issue, but with benevolence:

And let my gratitude to Thee, for what Thou hast withheld from me, be ampler than my thanks unto Thee, for what Thou hast conferred on me.

And guard me from imagining any inferiority (meanness) in the poor, or fancying any superiority (nobleness) in the prosperous ; for verily the noble man (superior) is he whom service to Thee, hath ennobled, and the honourable he whom worship of Thee hath exalted to honour. Therefore bless Mohammad and his Al (family) and favour us with a prosperity that shall not perish, and advance us to an honour which shall not vanish, and send us to the Everlasting Kingdom: Verily Thou art the one the Unique, the Eternal, who begetteth not, and is not begotten; and there is none like unto Thee. (1)"

† So that I may bear it willingly without damur.

(1) Lit. Him.

وَكَانَ عَلَى السَّيْرِ فِي الضَّرْبِ الْفَضْلُ الَّذِي ظَرَفَ الْأَصْحَابُ إِلَيْنَا

أَلْحَمْدُ لِلَّهِ رَضِيَ بِحُكْمِ اللَّهِ شَهِدْتُ أَنَّ اللَّهَ قَسَمَ مَعَاشَ عِبَادِهِ
بِالْعَدْلِ وَآخَذَ عَلَى جَمِيعِ خَلْقِهِ بِالْفَضْلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَإِلَيْهِ وَلَا تَفْتِنِّي بِمَا أَعْطَيْتَهُمْ وَلَا تَفْتِنُهُمْ بِمَا مَنَعْتَنِي فَأَحْصِدْ
خَلْقَكَ وَاعْظِمْ حُكْمَكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَإِلَيْهِ وَطَيِّبْ
بِقَضَائِكَ نَفْسِي وَوَسِّعْ بِمَوَاقِعِ حُكْمِكَ صَدْرِي وَهَبْ لِي لِقَاءَ
لَا قَرَمَ لَهَا بِأَنَّ قَضَاءَكَ لَمْ يَجْرِ إِلَّا بِالْخَيْرِ وَاجْعَلْ شُكْرِي
لَكَ عَلَى مَا زَوَيْتَ عَيْيَ أَوْ قَرَمٍ مِنْ شُكْرِي إِيَّاكَ عَلَى مَا خَوَّلْتَنِي
وَاعْيَصْنِي مِنْ أَنْ أَظُنَّ بِذِي عَدَمٍ مَخَاسَةً أَوْ أَظُنَّ
بِصَاحِبِ ثَرْوَةٍ فَضْلًا فَإِنَّ الشَّرِيفَ مَنْ شَرَّفَتْهُ طَاعَتُكَ
وَالْعَزِيزَ مَنْ أَعَزَّتْهُ عِبَادَتُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَإِلَيْهِ وَمِنَعْنَا
بِثَرْوَةٍ لَا تَفْقَدُ وَأَيِّدْنَا بِعِزٍّ لَا يُفْقَدُ وَاسْرَحْنَا فِي مُلْكِكَ
الْأَبَدِ إِنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ
تُولَدْ وَلَمْ يَكُنْ لَكَ كُفْرًا أَحَدٌ هـ

**34. His prayer when afflicted and when he saw
any one fallen on account of sin.**

O Lord all praise is due unto Thee for concealing (sins) after Thy knowledge, of them and for giving security (to sinners) after Thy receiving information (of them).

For, verily, every one of us has sinned and Thou didst not make him notorious; and did commit glaring errors, and Thou didst not disgrace him; and secretly perpetrated wrongs but Thou didst not point him out.

How many acts forbidden by Thee have we done; and (how many) commands of which Thou didst inform us, have we omitted to perform; and (how many) wrongs have we committed, and guilts have we perpetrated.

Thou wast aware of them, without the spectators knowing them; and hadst power over their publication, above the powerful.

The security† (Thou gavest us) was a screen for us before their eyes, and an obstruction to their ears. Therefore let what Thou hast covered of secret errors, and concealed of blemishes, be an admonisher to us, and a restrainer from bad conduct, and commission of sins; and an inducement to repentance which erases sin, and to the course of life approved by Thee; and be pleased to hasten its time.

And do not visit us with negligence of Thee: Verily we long for Thee, and repent of sins.

And bless O Lord, Thy chosen out of Thy creation, Mohammad and his Al (family), the elect from among Thy creatures, the holy; and let us be attentive listeners to their teachings and obedient, as Thou hast commanded.

† Forbearance.

وَكَانَ مِنْ عَمَلِهِ أَنْ يَكْتُبَ لِرَبِّهِ الْإِسْلَامَ وَأَنْ يَكْتُبَ لِرَبِّهِ الْإِسْلَامَ

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سَتْرِكَ بَعْدَ عِلْمِكَ وَمَعَا فَاتِكَ بَعْدَ
خُبْرِكَ فَكُنَّا قَدْ اقْتَرَفْنَا الْعَاطِبَةَ فَلَمْ تَشْهَرْهُ وَارْتَلَبْنَا الْفَاحِشَةَ
فَلَمْ تَقْضِهَا وَتَسْتَرَّ بِالسَّوِي قَلَمٌ تَدُلُّ عَلَيْهِ كَمْ نَهَى لَكَ قَدْ
أَتَيْنَاهُ وَأَمْرٌ قَدْ وَقَفْنَا عَلَيْهِ فَتَعَدَّيْنَاهُ وَسَيِّئَةٍ اكْتَسَبْنَاَهَا
وَحَاطِئَةٍ ارْتَكَبْنَاَهَا كُنْتَ الْمُطَّلِعُ عَلَيْهَا دُونَ الظَّاهِرِينَ وَالْقَادِرُ
عَلَى إِعْلَانِهَا فَوَقَّ الْقَادِرِينَ كَانَتْ عَافِيَتُكَ لَنَا جِبَابًا دُونَ
أَبْصَارِهِمْ وَرَدَّ مَا دُونَ أَسْمَاعِهِمْ فَاجْعَلْ مَا سَتَرْتَ مِنْ
الْعَوْدَةِ وَأَخْفَيْتَ مِنَ الدَّخِيلَةِ وَاعْظَا لَنَا وَاجْرَأْ عَنِ سُوءِ
الْخُلُقِ وَاقْتِرَافِ الْخَطِيئَةِ وَسَعِيَ إِلَى التَّوْبَةِ الْمَالِمَةِ وَالطَّرِيقِ
الْمَحْمُودَةِ وَقَرِيبِ الْوَقْتِ فِيهِ وَلَا تَمْنَأِ الْغَفْلَةَ عَنْكَ إِنَّا إِلَيْكَ
رَاغِبُونَ وَمِنَ الدُّنُوبِ تَائِبُونَ وَصَلِّ عَلَى خَيْرَتِكَ اللَّهُمَّ
مِنْ خَلْقِكَ مُسَمِّدٍ وَعِثْرَتِهِ الصَّفْوَةِ مِنْ بَرِّيَّتِكَ الطَّاهِرِينَ
وَاجْعَلْنَا لَهُمْ سَامِعِينَ وَمُطِيعِينَ كَمَا أَمَرْتَ

33. Soliciting Divine advice in affairs of moment.

O Lord I consult Thee in behalf of welfare because of Thy knowledge, therefore bless Mohammad and his Al (family) and decree for me that which is good ; and inspire us with the knowledge of choice, and let this be a means towards resignation to what Thou hast decreed for us, and submission to what Thou hast commanded. Therefore remove from us the scandal of doubt and support us with the certainty of the sincere: And do not visit us with inability to realize what Thou hast chosen, lest we think lightly of Thy decree, and dislike the place of Thy approbation, and incline towards that which is far removed from excellence of conclusion, and is very nigh the opposite of safety:

And make us love what we dislike of Thy decree, and facilitate for us what we deem hard of Thy command: And inspire us with submission to what Thou sendest upon us of Thy will, till we may not long for the delay of what Thou hastenest, nor long for the speedy fulfilment of what Thou delayest, nor dislike what Thou lovest, nor chose what Thou hatest.

And make the end of our lives praiseworthy, and our return toward Thee most noble.

Verily Thou givest noble benefits, and Thy gifts are magnificent ; and Thou dost what Thou willest and hast power over everything.

وَكَانَ مِنْ حَقِّكَ عَلَيْنَا السَّلَامُ وَالْإِسْتِخَارَةُ

اللَّهُمَّ إِنِّي اسْتَخِيرُكَ بِعِلْمِكَ وَتَهْلِي عَلَى مُحَمَّدٍ وَآلِهِ وَادْفَعْ لِي
 بِالْخَيْرَةِ وَالْأَمْنِ مَعْرِفَةَ الْإِخْتِيَارِ وَاجْعَلْ ذَلِكَ ذَرْبَةً إِلَى
 الرِّضَا بِمَا قَضَيْتَ لَنَا وَالسَّلَامَ لِمَا حَكَمْتَ فَأَرْخِ عَنَّا سَرِيحَ
 الْإِرْتِيَابِ وَأَيِّدْنَا بِبِقَيْنِ الْمُخْلِصِينَ وَلَا تَسْمُنَا عَجْزَ الْمَعْرِفَةِ
 عَمَّا تَخَيَّرْتَ فَتَغِيظَ قَدْرَكَ وَتَكْزِرَ مَوْضِعَ رِضَاكَ وَتَجَنِّمَ
 إِلَى الْغَيِّ هِيَ أَبْعَدُ مِنْ حُسْنِ الْعَاقِبَةِ وَأَقْرَبُ إِلَى ضِدِّ الْعَاقِبَةِ
 وَحَبِيبِ إِلَيْنَا مَا نَكْرَهُ مِنْ قَضَائِكَ وَسَهْنِ تَبِينَا مَا اسْتَصْعَبُ
 مِنْ حُكْمِكَ وَالْأَمْنِ الْإِنْفِيَادِ لِمَا أَوْرَدْتَ تَبِينًا مِنْ مُسْتَبْتِكِ
 حَتَّى لَا يُحِبَّ نَاخِرُ مَا عَجَلْتَ وَلَا تَعْجِلَ مَا أَخَّرْتَ وَلَا تَكْزِرَ
 مَا أَحْبَبْتَ وَلَا تَتَخَيَّرَ مَا كَرِهْتَ وَاخْتِمْ لَنَا يَا إِلَهِي هِيَ أَحْمَدُ
 تَعَاقِبَةٍ وَأَكْرَمُ مَصِيرٍ إِنَّكَ تُفِيدُ الْكَرِيمَةَ وَتُعْطِي الْجَمِيلَةَ
 وَتَفْعَلُ مَا تُرِيدُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Lord bless Mohammad and his 'Al (family) whenever the righteous are mentioned, and bless Mohamrad and his 'Al (family) as long as the night and day alternate, with blessings the continuance of which may not cease, and the number of which can not be counted; blessings that will pervade the atmosphere and fill the earth and heaven.

May God shower grace on him and his 'Al (family), till he is satisfied ; and may God, after the satisfaction, bestow on him and his 'Al (family), a favour having no bound and no limit. O Most Merciful.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ إِذَا ذُكِرَ الْأَبْرَارُ وَصَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ مَا اخْتَلَفَ اللَّيْلُ وَالنَّهَارُ صَلَوةً لَا يَنْقَطِعُ مَدَدُهَا وَ
 لَا يُحْطَى عَدَدُهَا صَلَوةً تَشْحَنُ الْهَوَاءَ وَتَسْلَأُ الْأَرْضَ وَ
 السَّمَاءَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى يَرْضَى وَصَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
 بَعْدَ الرِّضَا صَلَوةً لِأَحَدٍ لَهَا وَلَا مُنْتَهَى يَا أَرْحَمَ الرَّاحِمِينَ

Mohammad and his 'Al (family) and facilitate for me the obtaining of subsistence, and let me be contented with Thy decree for me, and satisfy me with my share in what Thou hast allotted to me, and let whatever is gone of my body and age, be¹ in the path of Thy service: verily Thou art the best Sustainer.

·O Lord I take refuge in Thee, from a fire which Thou heaped upon him who disobeyeth Thee, and with which Thou threatenest him who strayeth from obedience to Thy Will; and from a fire the light of which is darkness, and the softest of which is agonising, and the distance of which is small;² and from a fire one part of which consumeth some other part of it, and some part of which attacketh some other portion; and from a fire which reduceth the bones to decay, and maketh its inmates drink hot water; and from a fire which giveth not quarter to any who supplicate it, and doth not show mercy to any who pray to it for kindness: And it hath no power to abate from any one who humbleth himself before it, and submitteth to it. It presenteth its inmates with the hottest, of what it possesseth, of tormenting punishment, and intense misery.

And I crave Thy protection from its open-mouthed scorpions, and its serpents ready to bite with their fangs, and its drink which cutteth asunder intestines and hearts of those who dwell therein and teareth out their hearts; and I beg of Thee direction for what would keep me off from this fire, and hold me back from it.

O Lord bless Mohammad and his 'Al (family) and protect me from it, with Thy excellent grace; and overlook my errors with Thy gracious pardon, and do not disgrace me O Best of Protectors; For, verily Thou wardest off evil and givest good, and dost what Thou willest, and Thou hast power over every thing.

1, That is, be counted as having been spent in Thy service 1,

2, That is even the distant flames of which are as if they were quite near the victim T,

عَلَى مُحَمَّدٍ وَآلِهِ وَسَهِّلْ عَلَيَّ رِزْقِي وَأَنْ تَقْعِنِي بِتَقْدِيرِكَ لِي وَ
 أَنْ تُرْهِبَنِي بِمُخِصَّتِي فِيمَا قَسَمْتَ لِي وَأَنْ تَجْعَلَ مَا ذَهَبَ مِنْ حَيَاتِي
 وَعُمْرِي فِي سَبِيلِ طَاعَتِكَ إِنَّكَ خَيْرُ الرَّازِقِينَ اللَّهُمَّ إِنِّي أَعُوذُ
 بِكَ مِنْ نَارٍ تَغْلُظُ بِهَا عَلَى مَنْ عَصَاكَ وَتَوَعَّدُ بِهَا مَنْ صَدَّ
 عَنْ رِضَاكَ وَمِنْ نَارٍ تُورِثُهَا ظُلْمَةٌ وَهَيْبَتُهَا أَلِيمٌ وَبَعِيدُهَا قَرِيبٌ
 وَمِنْ نَارٍ كَذَنُهَا عِظَامُ رَمِيمًا وَتَسْقِي أَهْلَهَا حَمِيمًا وَمِنْ نَارٍ لَا تُسْقَى
 عَلَى مَنْ تَضَرَّعَ إِلَيْهَا وَلَا تَرْحَمُ مَنْ اسْتَعْظَفَهَا وَلَا تَقْدِرُ عَلَى
 التَّخْفِيفِ عَنْ مَنْ خَشَعَ لَهَا وَاسْتَسَلَمَ إِلَيْهَا تَلْقَى سُكَّانَهَا بِأَحْرَارٍ
 لَدَيْهَا مِنْ أَلِيمِ التَّكَالِ وَشَدِيدِ الْوَبَالِ وَأَعُوذُ بِكَ مِنْ
 عَمَارِ بِهَا الْفَاغِرَةِ أَنْوَاهِهَا وَحَيَاتِهَا الصَّالِقَةِ بِأَنْبِيَاءِ بِهَا فَ
 شَرَّابِهَا الَّذِي يَقْطَعُ أَمْعَاءَ وَأَفْئِدَةَ سُكَّانِهَا وَيَذْزَعُ نَارَهُمْ
 وَأَسْتَهْدِي بِكَ لِمَا بَاعَدَ مِنْهَا وَآخَرَ عَنْهَا اللَّهُمَّ عَلَيَّ
 مُحَمَّدٍ وَآلِهِ وَأَجِزْ لِي مِنْهَا بِفَضْلِ رَحْمَتِكَ وَأَقْيَانِي خَيْرَ الْإِي
 بِحَسَنِ إِقَالَتِكَ وَلَا تَخْذُلْنِي يَا خَيْرَ الْيُجْدِيِّ بْنِ إِنْسَانٍ تَقِي
 الْكَرِيهَةَ وَأَعْطِنِي الْيُسْرَةَ وَتَقْمِلْ مَا تُرِيدُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

vertebræ (having) narrow passages, into a narrow womb, in which Thou didst wrap me up in coverings; evolving me from stage to stage, till Thou broughtest me to the perfection of form, and didst develope in me organs, as Thou hast described in Thy Book :¹ a seed,² then a clot (of blood), then a lump of flesh, then (a frame of) bones, then Thou didst clothe the bones with flesh, then Thou createdst me a distinct creature, according to Thy will :

Till when I felt need of Thy nourishment, and could not be independent of craving Thy bounty, Thou didst provide nourishment for me excelling food and drink, which Thou didst cause to flow from the (breast of) Thy handmaid, of whose belly Thou didst make me an inmate, and in the innermost cavity of whose womb Thou didst deposit me : And hadst Thou consigned me O Patron in those circumstances, to my own strength, or compelled me to resort to my own power, verily my strength would have forsaken me, and my power would have been far away from me.

Therefore, Thou didst feed me out of Thy grace, with a wholesome, delicate nutriment ; and this Thou art doing to me, as a matter of kindness to me, to my present moment³ Thy kindness doth not diminish, nor doth Thy benevolence : towards me linger : And despite this my confidence doth not become confirmed, to enable me to disengage myself (from worldly affairs, and employ myself solely), in seeking that which would be more lucky for me in Thy sight.

Verily the Devil hath taken possession of my rein (through) my misgiving and weakness of belief, so I complain unto Thee, of his evil companionship and of the obedience of my soul to him, and crave Thy protection against his domination, and humbly entreat Thee to make it easy for me to obtain a livelihood.

And all praise is due to Thee for Thy being the first to confer magnificent favours, and for Thy inspiring gratitude (in return) for beneficence and bounty : Therefore bless

1. The Quran Chapter XXIII, Vsrse 14

2. Moist germ.

3. Present stage of life.

حَرَجَ الْمَسَالِكَ إِلَى رَحِيحِ ضَبَقَةٍ سَتَرَتْهَا بِالْحَبِّ نَصَرَفْنِي حَالًا
 عَنْ حَالٍ حَتَّى انْتَهَيْتَ بِي إِلَى تَمَامِ الصُّورَةِ وَأَقْبَتَ فِي الْجَوَارِحِ
 كَمَا نَعَتَ فِي كِتَابِكَ نُطْفَةَ ثُمَّ عَلَقَهُ ثُمَّ مَضَعَهُ ثُمَّ غَطَاهَا ثُمَّ كَسَوَتْ
 الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْتَنِي خَلْقًا آخَرَ كَمَا إِنْ شِئْتَ حَتَّى إِذَا احْتَبَمْتُ إِلَى
 رِزْقِكَ وَلَمْ أَسْتَغْنِ عَنْ غِيَاثِ فَضْلِكَ جَعَلْتَ لِي قُوَّةً مِنْ فَضْلِ
 لِعَامٍ وَشَرَابٍ آخِرِيَّتِهِ لَا مِتِكَ الَّتِي أَسْكَنْتَنِي جُوفَهَا وَأَوْدَعْتَنِي
 قَرَارَ رَحِمِهَا وَلَوْ كُنْتُ بِي يَا رَبِّ فِي تِلْكَ الْحَالَاتِ إِلَى حَوْلِي أَوْ تَضَرُّعِي
 إِلَى قُوَّتِي لَكَانَ الْحَوْلُ عَنِّي مُعَازِلًا وَلَكَانَتِ الْقُوَّةُ مِنِّي بَعِيدَةً
 فَغَدَرْتُ بِي بِفَضْلِكَ غَدَاءَ الْبَرِّ الْلطِيفِ تَفَعَّلَ ذَلِكَ بِي تَطَوُّلاً
 عَلَيَّ إِلَى غَايَتِي مِنْهُ لَا أَعَدَّ مُبْرَكَ وَلَا بُطِئِي فِي حُسْنِ تَرْبِيَتِكَ
 وَلَا تَنَاسَكَ مَعَ ذَلِكَ يَقِينٌ فَاتَفَرَّغَ لِمَا هُوَ آخِطٌ لِي عِنْدَكَ قَدْ
 مَلَكَ الشَّيْطَانُ حَنَانِي فِي سُوءِ الْقُرْبِ وَضَعِفَ الْيَقِينُ فَأَنَا أَشْكُو
 سُوءَ مُجَاوَرَتِهِ لِي وَطَاعَتِهِ نَفْسِي لَهُ وَأَسْتَعِظُكَ مِنْ مَلَائِكَةٍ
 وَأَتَضَرَّعُ إِلَيْكَ فِي أَنْ تُسَهِّلَ لِي رِزْقِي سَبِيلًا فَالْكَرَامَةُ عَلَى
 ابْنِ دَاوُدَ بِالْبَيْعِ الْجَسَامِ وَالْهَالِكِ الشُّكْرِ عَلَى الْإِحْسَانِ إِلَّا نَعَامَ فَصَلِّ

I called on no day to be witness to my fast, and on no night to be neighbour to my vigils; and no good practice praises me for having revived it to say nothing of duties enjoined by Thee, which whosoever neglected was ruined:

And I do not seek introduction to Thee, by the excellence of any voluntary devotion, when I have neglected to perform great numbers of Thy fixed and appointed duties and have gone beyond Thy defined limits into forbidden things, in which I am involved, and from the bad reputation of heinous sins which I have committed there is no screen for me save Thy protection. And this is the position of one who is ashamed of his soul, before Thee, and is angry with it; and (he) is satisfied with Thee, therefore, he hath turned to Thee with a spirit meek, and a neck bowed down, and a back overburdened with errors; standing between longing for Thee, and fear of Thee; and Thou art the most worthy of those in whom we trust, and the most deserving of those feared and dreaded:

Therefore give me O Lord what I hope for, and protect me from what I fear, and bless me with a gift² of Thy mercy, verily Thou art the most generous of those that are entreated. O Lord and as Thou hast enveloped me with Thy pardon, and sheathed me with Thy grace, in this abode of mortality, in the presence of (my) equals similarly, deliver me from the ignominies in the abode of permanence, in the presence of Thy favourite angels, and honourable prophets, and martyrs, and the righteous of my neighbours from whom I concealed my evils, and of kindred before whom I was ashamed because of my secret acts. I never relied on them, O my Patron, in (throwing) a covering over me,³ and trusted in Thee, my Lord, to, forgive me: And Thou art the most worthy of those that are relied on, and the most bountiful of those that are prayed to, and the most gracious of those that are entreated for mercy; therefore pity me.

O Lord Thou disd'st cause me to flow down, when a contemptible liquid, through the spine, consisting of narrow

1, Companion.

2, Lit return.

3, That is, I never believed that they will conceal my defects, T.

وَلَا اسْتَشْهِدْ عَلَى صِيَاهِي نَهَارًا وَلَا لَيْلًا وَلَا
تُثْنِي عَلَيَّ بِأَحْيَائِهَا سِنَّةً حَاشَا فُرُوضِكَ الَّتِي مِنْ ضَيْعِهَا هَلَاكٌ
وَلَسْتُ أَتَوَسَّلُ إِلَيْكَ بِفَضْلِ نَافِلَةٍ مِمَّ كَثِيرٌ مَا أَغْفَلْتُ مِنْ
وُظَائِفِ فُرُوضِكَ وَتَعَدَّيْتُ عَنْ مَقَامَاتِ حُدُودِكَ إِلَى حُرْمَاتِ
اِسْتَهْلَكَهَا وَكَبَائِدِ دُئُوبِ اجْتَرَحْتُهَا كَانَتْ عَافِيَتُكَ لِي مِنْ
فَضَائِلِهَا سِرًّا وَهَذَا أَمَقَامٌ مِمَّنِ اسْتَحْيَى لِنَفْسِهِ مِنْكَ وَسَخَطَ عَلَيْهَا
وَرَضِيَ عَنْكَ مَتَقَالِكَ بِنَفْسٍ خَاشِعَةٍ وَرَقَبَةٍ خَاضِعَةٍ وَفَلْهَرٍ
مُثْقَلٍ مِنَ الْخَطَايَا وَاقْفَابَيْنِ الرَّغْبَةِ إِلَيْكَ وَالرَّهْبَةِ مِنْكَ
وَأَنْتَ أَوْلَى مِنْ رَجَاءٍ وَأَحَقُّ مِنْ خَشْيَةٍ وَأَتَقَاهُ فَأَعْطَيْتَنِي
يَا رَبِّ مَا رَجَوْتُ وَإِمْيَ مَا حَذَرْتُ وَعُدُّ عَلَى بَعَائِدِي
رَحْمَتَكَ إِنَّكَ أَكْرَمُ الْمُسْتَوِلِينَ اللَّهُمَّ وَإِذَا سَرَرْتَنِي بِعَفْوِكَ
وَتَعَمَّدْتَنِي بِفَضْلِكَ فِي دَارِ الْفَنَاءِ بِخُضْرَةِ الْكَفَاءِ فَاَجِرْنِي
مِنْ فِضِيَّاتِ دَارِ الْبَقَاءِ عِنْدَ مَوَاقِفِ الْأَشْهَادِ مِنَ الْمَلَائِكَةِ
الْمُقَرَّبِينَ وَالرُّسُلِ الْمَكْرُمِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ مِنْ جَارِ
كُنْتُ أَكَاثِمُهُ سَيِّئَاتِي وَمِنْ ذِي رَحِمٍ كُنْتُ أَحْسَنُهُمْ سِرِّي رَاتِي
لَمْ أَتَقِ بِهِمْ رَبِّي فِي السَّرِّ عَلَى وَثِيقَتِكَ رَبِّي فِي الْمَغْفِرَةِ لِي وَأَنْتَ
أَوْلَى مَنْ وَثِيقَ بِهِ وَأَعْطَى مِنْ رُغْبِ الْيُمُورِ وَأَوْفَى مِنْ سِرِّهِمْ فَارْحَمْنِي
اللَّهُمَّ وَأَنْتَ حَذَرْتَنِي مَاءَ امْهِينَاءٍ مِنْ صُلْبِ مُتَضَائِقِ الْعِظَامِ

O Lord, verily Thy knowledge extends to secret acts, and every hidden thing is revealed to Thy mind and the most minute affairs are not lost sight of by Thee, nor do the most hidden secrets remain unknown to Thee: :

And verily I have been overpowered by Thy enemy, who begged of Thee leisure to mislead me and Thou didst grant him; and asked of Thee time till Doomsday, to lead me astray, and Thou gavest him time; so he hath involved me (in ruin).¹

And verily I fled unto Thee from small sins that are pernicious, and great ones that are destructive, (but in vain), and when I transgressed against Thee, and became worthy of Thy wrath for my misconduct, he snatched away from me the reins of his deception, and faced me with his blasphemy and sought separation from me, and turned away his face from me;²

So he led me alone to the forest of Thy wrath, and turned me out rejected (to wander) in the expanse of Thy chastisement, there being no mediator to intercede for me, with Thee, and no protector to shelter me against Thee, and no stronghold to hide me from Thee, and no refuge to which I could retreat from Thee:

Such, therefore is the position of him, who seeketh Thy shelter; and the situation of him who makes confession unto Thee;

Therefor do not withdraw from me, Thy grace; and do not stint in my case, Thy pardon; and do not let me be the most disappointed of Thy repentant servants, nor the most hopeless of those who wait upon Thee expecting (success); and forgive me, for verily Thou art the best of those that forgive.

O Lord, verily Thou didst command me and I failed (to obey); and didst restrict me and I rebelled; and evil thoughts adorned wrong for me, so that I welcomed it.

1. The reference is to Quran Chap. XV verses 30 to 42.

2. The reference is to Quran Chap. LIX verse 16.

اللَّهُمَّ وَقَدْ أَشْرَفَ عَلَى خَفَايَا الْأَعْمَالِ عِلْمُكَ وَانْكَشَفَ كُلُّ
 مَسْتَوْرِدُونَ خُبْرِكَ وَلَا تَنْطَوِي عَنْكَ دَقَائِقُ الْأُمُورِ وَلَا
 تَعْرِبْ عَنْكَ غِيَابَاتُ السَّرَائِرِ وَقَدْ اسْتَحْوَذَ عَلَيَّ عُدُوُّكَ
 الَّذِي اسْتَنْظَرَ لِعَوَائِي فَأَنْظَرْتَهُ وَاسْتَهْلَكَ إِلَى يَوْمِ
 الدِّينِ لِإِضْلَالِي فَأَمَهَلْتَهُ فَأَوْقَعَنِي وَقَدْ هَرَبْتُ إِلَيْكَ
 مِنْ صَغَائِرِ ذُنُوبٍ مُؤَبِّقَةٍ وَكَبَائِرِ أَعْمَالٍ مُرْدِيَةٍ حَتَّى إِذَا
 قَارَفْتُ مَعْصِيَتِكَ وَاسْتَوْجَبْتُ بِسُوءِ سَعْيِي سَخَطَكَ قَتَلَ
 عَيْنِي عَنَ أَرْعَدِرِهِ وَتَلَقَّانِي بِكَلِمَةِ كُفْرٍ وَتَوَلَّى الْبَرَاءَةَ مِنِّي
 وَأَذْبَرَ مَوْلِيَائِي عَنِّي فَأَصْحَرَنِي لِعُضْبِكَ فَرِيدًا أَوْ أَخْرَجَنِي إِلَى
 فَنَاءِ نَفْسِكَ طَرِيدًا أَلَا شَفِيعٌ يَشْفَعُ لِي إِلَيْكَ وَلَا خَفِيرٌ يُؤْمِنُنِي
 عَلَيْكَ وَلَا حِصْنٌ يَحْجُبُنِي عَنْكَ وَلَا مَلَأْدُ أَجَاءٍ إِلَيْهِ مِنْكَ
 فَهَذَا أَمَقَامُ الْعَائِذِ بِكَ وَفَحْلُ الْمُعْتَرِفِ لَكَ فَلَا يَضِيقَنَّ
 عَيْنِي فَضْلُكَ وَلَا يَقْصُرَنَّ دُونِي عَفْوُكَ وَلَا أَلْنُ أَخِيَابِ
 عِبَادِكَ النَّائِبِينَ وَلَا أَقْطَعُ وَقُودِكَ الْأَمْلِينَ وَاعْفُ رِيَّ إِنَّكَ
 خَيْرُ الْغَافِرِينَ اللَّهُمَّ إِنَّكَ أَمَرْتَنِي فَتَرَكْتُ وَنَهَيْتَنِي
 فَارْكَبْتُ وَسَوَّلَ لِي الْخَطَاءَ خَاطِرُ السُّوءِ فَقَرَّرْتُ

32. His prayer for himself, after finishing his nocturnal devotions, making therein confession of sin.

O Lord, O Possessor of the eternally lasting kingdom; and of authority, predominant without (support of) armies, and (other) assistants, and of majesty, lasting despite the passage of ages, and succession of years, and the passing of eras and days.

Thy authority prevaieth with a predominance that hath no bound as regards beginning, and no limit with regard to end; And exalted is Thy kingdom with an elevation, so that (all) things fall short of reaching its utmost height; and the least of it wherewith Thou hast distinguished Thyself can not be reached by the utmost praises of those that praise.

In Thee are attributes confounded, and descriptions of Thee brought to nought, and with* Thy Majesty the powers of the imagination are overwhelmed.

Such Thou art O God, preeminent in Thy preeminence and will remain so always without decay; and I am a servant, meagre as regards good deeds and overfull of hopes; from my hands are gone the means of obtaining my desires except what Thy Grace hath given unto me† and for me are cut the cords of hope, save Thy forgiveness on which I rely. Little do I possess (of) that, which I may reckon (to be) of service to Thee, and there is much against me which I admit (is) disobedience to Thee still it is not difficult for Thee to forgive Thy servant, even though wicked; therefore, forgive me.

* That is, in contemplating Thy Majesty.

† Another version could be:—

I have lost hold of all the links (of good deeds) that connected me with Thee, except those which Thy mercy has allowed me to retain; i. e. I do not deserve Thy favour because of my merit. but Thou shewest me kindness out of Thy mercy. T.

وَكَانَ مِنْكُمْ مَنْ جَاءَ بِالسَّيِّئَاتِ الْأَعْيُنِ مِنَ الْغَيْبِ لِيُتْلَىٰ عَلَيْهَا فِي الْيَوْمِ الَّذِي تَجْعَلُ فِيهِ الْقُلُوبُ غَرَضًا لِلَّذِينَ آمَنُوا لِيُذَكَّرُوا بِهِ وَلِيَذَكَّرَ أُولَٰئِكَ لِيُفْلِحَ الَّذِينَ آمَنُوا

اللَّهُمَّ يَا ذَا الْمُلْكِ الْمُنْتَابِ يَا خَلَّادَ السُّلْطَانِ السُّتَيْعِ بِغَيْرِ جُنُودٍ
وَلَا أَعْوَابٍ وَالْعِزِّ الْبَاقِي عَلَى مِرَالِ الدُّهُورِ وَخَوَالِي الْأَعْوَامِ وَمَوَاضِي
الْأَرْمَانِ وَالْأَيَّامِ عَزَّ سُلْطَانُكَ عِزًّا لَا حَدَّ لَهُ يَا وَلِيَّةَ وَ
لَا مُنْتَهَى لَهُ يَا خَرِيقَةَ وَاسْتَعْلَى مُلْكُكَ عَلَوًّا اسْقَطْتَ الْأَشْيَاءَ
دُونَ بُلُوغِ أَمْدِهِ وَلَا يَبْلُغُ أَذْنِي مَا اسْتَأْثَرْتَ بِهِ مِنْ ذَلِكَ
أَقْصَى نَعْتِ التَّائِعِينَ ضَلَّتْ فِيكَ الْيُصْفَاتُ وَتَفَسَّخَتْ دُونَكَ
النُّعُوتُ وَحَارَتْ فِي كِبَرِيَاؤِكَ لِمَا نَعَتْ الْأَوْهَامُ كَذَلِكَ
أَنْتَ اللَّهُ الْأَوَّلُ فِي أَوَّلِيَّتِكَ وَعَلَى ذَلِكَ أَنْتَ دَائِمٌ لَا تَزُولُ
وَأَنَا الْعَبْدُ الضَّعِيفُ عَمَلًا أَجْسِيمُهُ أَمَلًا خَرَجْتُ مِنْ بَيْدِ حَيٍّ
أَسْبَابُ الْوَصْلَاتِ إِلَّا مَا وَصَلَهُ رَحْمَتُكَ وَتَقَطَّعَتْ عَنِّي عِصْمُ
الْأَمْالِ إِلَّا مَا أَنَا مُعْتَصِمٌ بِهِ مِنْ عَفْوِكَ قُلْ عِنْدِي مَا أَعْتَدُ
بِهِ مِنْ طَاعَتِكَ وَكَثُرَ عَلَيَّ مَا أَبْوؤُ بِهِ مِنْ مَعْصِيَتِكَ وَ
لَنْ يَضِيقَ عَلَيْكَ عَفْوُ عَنْ عَبْدِكَ وَإِنْ أَسَاءَ فَاغْفُ عَنِّي

O Lord if contrition be a (sufficient) repentance in Thy sight, verily I am the most contrite of those who feel contrition ; and if the giving up of Thy disobedience be conversion, then I am the foremost of converts ; and if asking forgiveness, be a removal of sins, then verily I am of those who pray unto Thee for pardon.

O Lord as Thou hast enjoined repentance and guaranteed acceptance, and hast encouraged prayer and promised to answer therefore, bless Mohammad and his 'Al (family) and accept my repentance, and do not turn me back disappointed from Thy mercy ; verily Thou art the greatest acceptor of repentance (from) sinners, and compassionate to the erring that return (unto Thee).

O Lord bless Mohammad and his 'Al (family) as Thou hast guided us through him, and bless Mohammad and his 'Al (family) as Thou hast delivered us by him, and bless Mohammad and his 'Al (family) with a blessing which may intercede with Thee for us on the Day of resurrection, and the Day of need : Verily Thou hast power over every thing, and every thing is easy for Thee.

اللَّهُمَّ إِنْ يَكُنْ التَّائِبُ مُتَوَبِّهً إِلَيْكَ فَإِنَّا أُنْذِرُ النَّادِمِينَ وَإِنْ يَكُنِ
 التَّوَكُّلُ لِعَصِيَّتِكَ إِنَابَةً فَإِنَّا أَوَّلُ الْمُنِيبِينَ وَإِنْ يَكُنِ الْإِسْتِغْفَارُ
 حِطَّةً لِلذَّنِّ تَوْبٌ فَإِنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ اللَّهُمَّ فَكَمَا أَمَرْتَ
 بِالتَّوْبَةِ وَضَمَنْتَ الْقَبُولَ وَحَثَّيْتَ عَلَى الدُّعَاءِ وَوَعَدْتَ بِالْجَنَّةِ
 فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَقْبِلْ تَوْبَتِي وَلَا تُرْجِعْنِي مَرْجِعَ الْخَبِيرِ
 مِنْ رَحْمَتِكَ إِنَّكَ أَنْتَ التَّوَّابُ عَلَى الْمُنِيبِينَ وَالرَّحِيمُ لِلْخَاطِئِينَ
 الْمُنِيبِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا هَدَيْتَنَاهُ بِهِ وَصَلِّ
 عَلَى مُحَمَّدٍ وَآلِهِ كَمَا اسْتَنْقَدْتَنَاهُ بِهِ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 صَلَوةً تَشْفَعُ لَنَا يَوْمَ الْقِيَمَةِ وَيَوْمَ الْفُتَاةِ إِلَيْكَ إِنَّا نَسْأَلُكَ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَهُوَ عَلَيْكَ يَسِيرٌ

of my tongue, with a repentance* whereby every organ may remain safe in itself, from Thy punishments, and be secure from what the transgressors fear of Thy painful wrath.

Therefore have mercy, O Lord, upon my lowliness in Thy presence, and upon my heart which beats violently because of fear of Thee, and upon my limbs which tremble through dread of Thee, for, verily O my sustainer, my sins have placed me in a disgraceful situation in Thy presence, so if I remain silent, no one will speak in my behalf, and if I beg for intercession I am not worthy of it.

O Lord bless Mohammad and his 'Al (family) and let Thy Grace intercede for my wrongs, and turn to my evil with Thy forgiveness, and do not visit me with what I deserve of Thy torment, and spread over me Thy bounty, and cover me with Thy screen; and do unto me that which a respectable master would do out of pity unto an unworthy slave who begs for mercy; or that which a possessor of wealth would do to relieve a needy creature who appears before him.

O Lord there is none to shelter me from Thee, therefore Thy majesty ought to protect me, and there is none to intercede for me with Thee, therefore Thy kindness ought to mediate for me; and verily errors have terrified me therefore Thy forgiveness ought to assure me: For whatever I have spoken (is) not from ignorance of my evil deeds, nor from any oblivion of what hath gone before of my blame-worthy conduct; but in order that Thy heaven and those in it, and Thy earth and those on it, may listen to what I have expressed unto Thee of contrition, and of repentance through which I have sought Thy shelter; expecting that perhaps, some of them may, through Thy grace, pity me owing to my unfavourable situation; or that tenderness for me, may overcome some one on account of my evil plight, and I may thus obtain from him a prayer more worthy of being listened to than my own entreaty, or an intercession stronger than my own pleading, (and) which may be the cause of my deliverance from Thy wrath, and of success in winning Thy approbation.

* Contrition

وَحِكَايَاتِ لِسَانِي تَوْبَةً تَسْكُمُ بِهَا كُلُّ جَوَاحِرٍ عَلَى حَيَالِهَا مِنْ تَبَعَاتِكَ
وَتَأْمَنُ مِنْ مَسَائِخَاتِ الْعُتْدُونِ مِنْ أَلْيَمِ سَطَوَاتِنَا اللَّهُمَّ قَارِحَةً
وَحَدَنِي بَيْنَ يَدَيْكَ وَوَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ وَأَضْطَرَّابًا رَكَانِي
مِنْ هَيْبَتِكَ فَقَدْ أَقَامَتْنِي يَا رَبِّ دُنُوِّي مَقَامَ الْخِزْيِ بِفِتَائِكَ
فَإِنْ سَكَتَ لَمْ يَنْطِقْ عَنِّي أَحَدٌ وَإِنْ شَفَعْتُ فَلَسْتُ بِأَهْلِ الشَّفَاعَةِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَشَفِّعْ فِي خَطَايَايَ كَرَمَكَ وَعُدْ
عَلَى سَيِّئَاتِي بِعَفْوِكَ وَلَا تَحْزِنِي جَزَائِي عُمُوبَتَكَ وَأَبْطِ عَلَى
طَوْلِكَ وَجَلِّئِي بِسِتْرِكَ وَاقْلُبْ فِي فِعْلٍ عَزِيزٍ تَضَرَّعَ إِلَيْهِ عَبْدٌ
ذَلِيلٌ فَرِحَ بِهِ أَوْعَيْنِي تَعَرَّضَ لَهُ عَبْدٌ فَهَيَّرَ قَعْسَهُ اللَّهُمَّ
لَا تُخَفِّرْ لِي قَلْبِي عَنْ عِزِّكَ وَلَا تُخَفِّرْ لِي إِلَيْكَ فَلْيَشْفَعْ لِي فَضْلُكَ
وَقَدْ أَوْجَلَّتْ خَطَايَايَ فَلْيُؤْمِتْنِي عَفْوُكَ فَمَا كُلُّ مَا نَطَقْتُ
بِهِ عَنْ جَهْلِ مَنِّي بِسُوءِ أَثَرِي وَلَا نِسْيَانٍ لِمَا سَبَقَ مِنْ ذَمِيمٍ
فِعْلِي لَكِنْ لِسَمْعِ سَمَائِكَ وَمِنْ فِيهَا أَرْضُكَ وَمِنْ عَالِيهَا مَا أَظْهَرْتُ
لَكَ مِنَ التَّوْبَةِ وَبَيِّنَاتُ إِلَيْكَ فِيهِ مِنَ التَّوْبَةِ فَلْعَلَّ بَعْضَهُمْ
بِرَحْمَتِكَ يَرْحَمُنِي لِسُوءِ مَوْقِفِي أَوْ تَذَرِكُهُ الرِّقَّةَ عَلَى لِسُوءِ
حَالِي فَيُنَالِنِي مِنْهُ بِدَعْوَةٍ هِيَ أَسْمَعُ لَكَ بِكَ مِنْ
دُعَائِي أَوْ شَفَاعَةٍ أَوْ كَدِّعْنَاهُ لَكَ مِنْ شَفَاعَتِي
تَكُونُ بِهَا نَجَاتِي مِنْ عَذَابِكَ وَتَوْنِي بِرِضَاكَ

And I offer unto Thee O Lord my promise that I will not return to what Thou hatest; and my guarantee, that I will not go back to what Thou disapprovest; and my covenant, that I will give up all acts of disobedience unto Thee.

O Lord verily Thou knowest better what I have done, therefore forgive me what Thou knowest; and with Thy power turn me to what Thou lovest.

O Lord, I am under obligations some of which I do remember, and some of which I have forgotten, but all of them are before Thy eye which doth not sleep, and before Thy knowledge which doth not forget; therefore give compensation to those that are entitled to it from me and remove from me the burden of those (obligations), and lighten for me their weight, and guard me from going near* the like of them again.

O Lord, and verily I cannot be faithful to my repentance save with Thy protection; nor can I withhold myself from transgressions, but with Thy power. Therefore strengthen me with a sufficient strength, and guard me with effectual protection.

O Lord whatever creature repenteth unto Thee, and he in Thy secret knowledge, is (sure) to violate his (oaths of) repentance and return to his sin and transgression, then, verily I crave Thy protection against being like this.

Therefore let this my repentance be a penitence after which I may have no need to repent—a repentance causing obliteration of what is past, and safety in what remaineth (yet.)

O Lord I apologise unto Thee for my ignorance, and ask Thy pardon for my evil actions; therefore admit me into the protection of Thy mercy, with thy grace; and cover me with the covering of Thy security, with Thy favour.

O Lord, I repent unto Thee of every thing (which contradicteth Thy will, or which hath forfeited Thy love) of the thoughts of my mind, and glances of my eye, and utterances

* committing.

وَلَاك يَا رَبِّ شَرِّحْنِي إِلَّا أَعُوذُ فِي مَكْرُوهِيكَ وَضَمَانِي إِلَّا أَرْجِعَ فِي
مَذْمُومِيكَ وَعَوْدِي أَنْ أَهْجُرَ جَبِيحَ مَعَاصِيكَ اللَّهُمَّ إِنَّكَ
أَعْلَمُ بِمَا عَمِلْتُ فَأَغْفِرْ لِي مَا كَلَّمْتُ وَاصْرِفْنِي بِعَدْرَتِكَ إِلَى
مَا أَحْبَبْتَ اللَّهُمَّ وَعَلَى تَبِعَاتِكَ قَدْ خِضْتُ هُنَّ وَتَبِعَاتِكَ قَدْ نَسِيتُهُنَّ
وَكُلُّهُنَّ بِعَيْنِكَ الَّتِي لَا تَنَامُ وَعَلَيْكَ الدِّينُ لَا يَنْشِي فِعْوَضُ
مِنْهَا أَهْلَهَا وَاحْطُطْ عَنِّي وَزِرْهَا وَخَفِّفْ عَنِّي ثِقَلَهَا وَاعْصِمْنِي
مِنْ أَنْ أَقَارِفَ مِثْلَهَا اللَّهُمَّ وَإِنَّهُ لَا وَفَاءَ لِي بِالشُّؤْبَةِ إِلَّا بَعْضُكَ
وَلَا اسْتِمْسَاكَ بِي عَنِ الْخَطَايَا إِلَّا عَن تَوَسُّلِكَ فَقَرِّبْنِي بِهَيُوسَةٍ
كَافِيَةٍ وَتَوَلَّيْنِي بِبَعْضٍ مَانِعَةٍ اللَّهُمَّ وَأَيُّمَا عَبْدٍ تَابَ إِلَيْكَ وَهُوَ
فِي عِلْمِ الْغَيْبِ عِنْدَكَ فَاسْمَحْ لِتَوْبَتِهِ وَعَايِدْ فِي ذَنْبِهِ وَخَطِيئَتِهِ
فَإِنِّي أَعُوذُ بِكَ أَنْ أَكُونَ كَذَلِكَ فَاجْعَلْ تَوْبَتِي هَذِهِ
تَوْبَةً لَا أَحْتَاجُ بَعْدَهَا إِلَى تَوْبَةٍ تَوْبَةً مُوجِبَةً لِلْحَيَاةِ مَا سَلَفَ
وَالسَّلَامَةُ فِيمَا بَقِيَ اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِنْ جَهْلِي وَأَسْتَوْهِبُكَ
سُوءَ فِعْلِي فَأَضْمِنْنِي إِلَى كُنْفِ رَحْمَتِكَ تَطَوُّلاً وَاسْتِرْغَانِي بِسِتْرِ
عَافِيَتِكَ تَفَضُّلاً اللَّهُمَّ وَإِنِّي أَتُوبُ إِلَيْكَ مِنْ كُلِّ مَا خَالَفَ
إِرَادَتَكَ أَوْ زَالَ عَنْ عَقْبَتِكَ مِنْ خَطَرَاتِ قَلْبِي وَلِخَطَايَا عَيْنِي

And asked Thy deliverance from the greatest sin of those into which he fell with Thy knowledge, and from the worst of such as disgraced him in respect of Thy command, the pleasures of which sins deserted him and passed away, and the penalty of which stayed and became permanent.

He doth not deny Thy Justice O Lord, if Thou punish him, nor doth he consider Thy forgiveness great if Thou forgive him and pity him; for verily Thou art the Gracious Master, who doth not deem it difficult to forgive great sins.

Therefore Behold O Lord, here I am. I have come to Thee in prayer in obedience to Thy command expecting the fulfilment of Thy promise, wherein Thou hast promised to answer; for Thou hast said: "Call upon me, I will hearken unto you:"¹.

Therefore bless, O Lord, Mohammad and his 'Al (family) and grant me Thy pardon, as I have come to Thee with confession; and raise me from the stumbling block of sin, as I have humbled my spirit before Thee; and hide me with Thy covering as Thou hast delayed to wreak vengeance on me.

O Lord and confirm my resolution to obey Thee, and strengthen my insight in adoring Thee and give me grace for actions that may wash off the taint of guilt from me: and let me die in Thy creed and the creed of Thy Apostle Mohammad (peace be on him) when Thou makest me to die.

O Lord I repent unto Thee, in this my situation, of my great sins and the small, of the open wrongs and the hidden ones and my old errors and those that are recent with the repentance of him who would not even talk to his soul, of disobedience, nor ever think of returning to any sin.

And verily Thou hast said O Lord, in Thy Mighty Book, that "Thou acceptest repentance from Thy creatures, and forgivest sins, and that Thou lovest those who repent;"² therefore accept my repentance as Thou hast promised, and forgive my sins as Thou hast guaranteed, and grant me Thy love as Thou hast agreed.

1. the Quran chap 40 verse 62,

2. ditto ditto chap 1 verse 222

وَسْتَعَاثَ بِكَ مِنْ عَظِيمِ مَا وَقَعَ بِكَ فِي عِلْمِكَ وَفِيهِ مَا فَضَحَهُ فِي
حُكْمِيَاكَ مِنْ ذُنُوبٍ أَذْهَبَتْ لَذَائِقَهَا فَذَهَبَتْ وَأَقَامَتْ تَبِعَاتِهَا
فَلَمْ يَسُدَّ إِلَّا بِكَ يَا إِلَهِي عَذْلَكَ إِنْ عَاقِبَتُهُ وَلَا يَسْتَعْطِرُ عَنْهُ وَلَكِنْ
إِنْ عَفَوْتَ عَنْهُ وَرَحِمْتَهُ لَا تَنْتَكَرُ الرَّبُّ الْكَبِيرُ الَّذِي لَا يَتَعَاظَمُ
شَمْرَانُ الدَّشَائِلِ الْعَظِيمِ اللَّهُمَّ سَمِعْنَا نَادَاكَ دُخِلَتْكَ مُطْبَعًا لِامْرِكِ
فِيمَا أَمَرْتَ بِهِ مِنَ الدُّعَاءِ مُتَسَخِّجًا وَعَدَكَ فِيمَا وَعَدْتَ بِهِ مِنَ الْجَابِ
إِذْ تَقُولُ: أَدْعُونِي أَجْتَبْ لَكُمْ اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَالْقِي
بِعُفْرِتِكَ كَمَا لَقِيتُكَ بِأَقْرَارِي وَارْفَعْنِي عَنْ مَصَارِعِ الذُّنُوبِ كَمَا
وَضَعْتَ لَكَ نَفْسِي وَأَسْأَلُكَ بِسُتْرِكَ كَمَا تَأَيَّسْتَنِي عَنِ الْإِنْقِلَابِ
اللَّهُمَّ وَتَبَسَّنِي طَاعَتِكَ نَيْتِي وَأَحْكِمْ فِي عِبَادَتِكَ بَصِيرَتِي وَ
وَقِيضْنِي مِنَ الْأَعْمَالِ يَا غَفِيلُ بِرَدِّ نَسِ الْخَطَايَا عَنِّي وَتَوْفِنِي عَلَى
مِلَّتِكَ وَمِلَّةِ نَبِيِّكَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ إِذَا تَوَقَّيْتَنِي اللَّهُمَّ سَمِعْنَا
أَنْتَ الْبَيْتُ فِي مَقَامِي هَذَا مِنْ كِبَارِ ذُنُوبِي وَصَغَائِرِهَا وَبَوَائِي
سَيِّئَاتِي وَظَوَاهِيرِهَا وَسَوَالِفِ رَلَاتِي وَخَوَادِثِهَا تَوْبَةً مِنْ لَيْحَاتِ
نَفْسِي بِمَعْصِيَةٍ وَلَا يَضْمُرَانِ يَعُودُ فِي خَطِيئَةٍ وَقَدْ قُلْتَ يَا إِلَهِي فِي
حُكْمِ كِتَابِكَ إِنَّكَ تَقْبَلُ التَّوْبَةَ عَنْ عِبَادِكَ وَتَعْفُو عَنْ
السَّيِّئَاتِ وَتُجِيبُ التَّوَابِينَ فَأَقْبَلْ تَوْبَتِي كَمَا وَعَدْتَ وَاعْفُ
عَنْ سَيِّئَاتِي كَمَا ضَمَنْتَ وَأَوْجِبْ لِي مَحَبَّتَكَ كَمَا اشْرَطْتَ

**31. A prayer wherein he mentioneth repentance
and beggeth grace to repent.**

O Lord whom the praise of those that praise, cannot describe; and O Thou beyond whom the hopes of such as hope, cannot go; and O Thou with whom the reward of the righteous is not lost; and O Thou who art the object of fear for the devout; and O Thou who art the extremity of dread to the pious, this is the position of one whom the hands of sin have suddenly seized, and who is pulled by the reins of guilt, and over whom Satan hath prevailed;

So he entirely failed to do what Thou hast commanded, by omitting to perform it, and lingered fondly in what Thou hast prohibited like one ignorant of Thy power over him, or like the one who denies Thy precious benevolence to him:

Till the eyes of guidance opened for him, and the clouds of blindness dispersed from him, when he fully realised what injustice he had done to his soul, and thought of that in which he had opposed his Creator:

So he saw the heinousness of his guilt in all its magnitude, and the greatness of his opposition in its full enormity.

Therefore he turned towards Thee hoping for Thy (favour) and feeling shame before Thee; and directed his inclination unto Thee, trusting in Thee truly, owing to his longing, and turned towards Thee sincerely on account of his fear; his longing being free from every thing longed for except Thee; and his fear of every dreaded object, save Thee being removed:

Therefore he stood up in Thy presence, supplicating; and bent his eyes towards the earth, meekly; and bowed his head to Thy Majesty, humbly, and in lowliness of spirit made confession unto Thee of his secret, which Thou knowest better than he; and in humility enumerated his sins, which Thou hast numbered:

وَكَانَ مِنْ عَمَلِهِ عَلَيْهِ السَّلَامُ فِي كِتَابِهِ بِمِثْلِهَا

اللَّهُمَّ يَا مَنْ لَا يَصِفُهُ نَعْتُ الْوَاصِفِينَ وَيَا مَنْ لَا يُجَادِرُهُ رَجَاءُ الرَّاجِينَ وَيَا مَنْ لَا يَضِيعُ لَهُ دِيهَ أَجْرِ الْحُسَيْنَيْنِ وَيَا مَنْ هُوَ مُنْتَهَى خَوْفِ الْعَابِدِينَ وَيَا مَنْ هُوَ غَايَةُ خَشْيَةِ الْمُتَّقِينَ هَذَا مَقَامٌ مِنْ تَدَاوُلَتِهِ أَيْدِيَ الدُّنُوبِ وَقَادَتُهُ أَرْزَمَةُ الْخَطَايَا وَاسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ فَقَصَرَ عَمَّا أَمَرَتْ بِهِ تَقَرُّبًا وَتَعَاظَى مَا هَيْتَ شَيْءٌ تَقَرُّبًا كَالْجَاهِلِ بِقُدْرَتِكَ عَلَيْهِ وَأَوْكَالُكُمْ فِي قَفَرٍ لِحُسَانِكِ إِلَيْهِ حَتَّى إِذَا انْفَضَّ لَهُ بَصَرُ الْهَدَى وَتَفَشَّعَتْ عَنْهُ سَيِّئَاتُ الْعَمَلِ أَحْصَى مَا ظَلَمَ بِهِ نَفْسَهُ وَفَكَرَ فِي مَا خَالَفَ بِهِ رَبَّهُ فَرَأَى كَثِيرَ عِصْيَانِهِ كَثِيرًا وَجَلِيلًا خَالَفَتْهُ جَلِيلًا فَأَقْبَلَ مَوْبِلًا لَكَ مُسْتَعِيبًا أَمِنْكَ وَوَجَّهَ رَغْبَتَهُ إِلَيْكَ ثِقَةً بِكَ فَأَمَّاكَ بِطَمَعِهِ يَقِينًا وَقَصَدَ لَكَ بِخَوْفِهِ إِخْلَاصًا قَدْ خَلَا طَمَعُهُ مِنْ كُلِّ مَطْمُوعٍ غَيْرِكَ وَأَفْرَسَ رُوعَهُ مِنْ كُلِّ مَحْدُورٍ مِنْهُ سِوَاكَ فَمَثَلَ بَيْنَ يَدَيْكَ مُتَضَرِّعًا وَغَمَضَ بَصَرَهُ إِلَى الْأَرْضِ مُتَخَشِّعًا وَطَاطَأَ رَأْسَهُ لِعِزَّتِكَ مُتَدَلِّلًا وَابْتَشَكَ مِنْ سَيِّئِهِ مَا أَنْتَ أَعْلَمُ بِهِ مِنْهُ خُضُوعًا وَعَدَدٌ مِنْ ذُنُوبِهِ مَا أَنْتَ أَحْصَى لَهُ الْخُضُوعًا

30. He prayeth for help in repaying debt.

O Lord bless Mohammad and his 'Al (family), and give me security from a debt, which causes my countenance to fade, and on account of which my wits are confounded, and by reason of which my mind is perplexed, and owing to uniform continuance of which my toil is prolonged.

I seek Thy protection O Lord, against the sadness of debt and its care, and anxiety of debt and its sleeplessness; therefore bless Mohammad and his 'Al (family) and protect me from it: and of Thee do I seek deliverance from its disgrace in this life, and penalty after death; therefore bless Mohammad and his 'Al (family), and deliver me from it, with an excellent prosperity or sufficiency.

O Lord bless Mohammad and his 'Al (family) and restrain me from extravagance and excess, and correct me with generosity and economy; and teach me the (secret of) accurate (valuation of money), and graciously restrict me from dissipation; and let my sustenance flow from honest sources, and direct my expenditure in matters of righteousness; and keep off from me the wealth that would create in me conceit, or lead me to disobedience, or which would induce me to stubbornly resist authority.

O Lord make me love the company of the poor¹ and help me in associating with them, with abundant patience; and whatever Thou hast denied me of the goods of this mortal world, be pleased to store them up for me in Thy everlasting stores; and let what Thou hast conferred on me of its trash, and hast bestowed upon me of its goods, be a means of helping me to reach Thy neighbourhood, and a step² in Thy direction, and a means of entrance to Thy Paradise, Verily Thou art the Possessor of Great Kindness, and Thou art Generous and Bountiful.

(1) Lit. needy.

(2) Lit link, a means of connection.

وَكَايَ نِيْعَانِهِ عَلَيْهِ السَّلَامُ فِي الْمَعْنَى عَائِضَاتِ الدِّينِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ لِي الْمَانِيَةَ مِنْ دَيْنٍ يَخْلُقُ بِهِ
وَجْهِي وَيَحَارِفِيهِ ذَهْنِي وَيَتَشَعَّبُ لَهُ فِكْرِي وَيَطْوِلُ بِمَا رَسَيْتَهُ
شُغْلِي وَأَعُوذُ بِكَ يَا رَبِّ مِنْ هَمِّ الدِّينِ وَفِكْرِهِ وَشُغْلِ الدِّينِ
وَسَهْمِهِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَعِزَّنِي مِنْهُ وَأَسْتَجِبْ يَرْبِكَ يَا رَبِّ مِنْ
ذَلَّتِي فِي الْحَيَاةِ وَمِنْ تَبَعَتِي بَعْدَ الْوَدَاعِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
أَجِرْنِي مِنْهُ بِوَسْعِهِ فَاصْبِرْ أَوْ كَفَايَ وَأَصْبِرْ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَانْجِبْنِي عَنِ الشَّرِّ وَالْإِثْرِ دِيَارِ وَقُومِيْنِي بِالْبَدَلِ وَالْإِقْصَادِ
وَعَلَيْسَنِي حُسْنَ التَّقْدِيرِ وَأَقْبِضْنِي بِلُطْفِكَ شَيْنَ السَّيِّئِ بِرِوَابِجِ
مِنْ أَسْمَاءِ الْحَلَالِ أَرْزَانِي وَوَجِّهْنِي فِي أَجْوَابِ لَبْلِزَاتِنِي دَارِ
عَيْنِي مِنَ الْمَالِ مَا يُحْدِثُ لِي مَحْزِلَةً أَوْ تَأْدِيًّا إِلَى بَغْيٍ أَوْ مَا تَعَقَّبُ
مِنْهُ طَغْيَانَا اللَّهُمَّ حَبِّبْ إِلَيَّ صُحْبَةَ الْفُقَرَاءِ وَأَعِزَّنِي عَلَى
صُحْبَتِهِمْ بِحُسْنِ الصَّبْرِ وَمَا زَوَيْتَ عَيْنِي مِنْ مَتَاعِ الدُّنْيَا الْفَانِيَةِ
فَادْخِرْهُ لِي فِي خَزَائِنِكَ الْبَاقِيَةِ وَأَجْعَلْ مَا خَوَّلْتَنِي مِنْ خَلْقِهَا
وَعَجَّلَتْ لِي مِنْ مَتَاعِهَا بُلْغَةً إِلَى جَوَارِكَ وَوَصْلَةً إِلَى ثَرْبِكَ وَذَرْعَةً
إِلَى جَنَّتِكَ إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ وَأَنْتَ الْجَوَادُ الْكَرِيمُ

29. His prayer, when in straightened
circumstances.

O Lord verily Thou didst try us in our means of support when we failed to trust Thee ; and in the length of our lives with far-reaching hopes ; till we sought for Thy sustenance, from recipients of sustenance and our expectations made us covet the age of those having longevity.

Therefore bless Mohammad and his 'Al (family) and grant us a sincere faith whereby to deliver us from the toil of earning a living, and inspire us with pure confidence whereby to protect us from the hardships of fatigue :

And let what Thou hast explained of Thy promises, in Thy revelation, reinforced with Thy oath, in Thy Book, be a perfect check to our anxiety about livelihood which Thou hast undertaken to provide, and restrain us from undertaking to secure that, a sufficiency of which Thou hast guaranteed.:

For, Thou hast said, and Thy saying is right and most true ; and sworn, and Thy oath is most righteous and faithful (saying), " And in the sky is your subsistence and what you have been promised," and Thou hast added, " And by the Lord then of heaven and earth* it† is as true as that you speak."

† The quotation is from the Quran Chapter 51 verses 22 and 23.

This oath is meant for the confirmation of truth, as you are wont to confirm things among yourselves by an oath.

وَكَايَ مَنْ عَمِيَ السَّكَاةُ إِذَا فُتِقَ عَلَيْهِ الرِّزْقُ

اللَّهُمَّ إِنَّكَ ابْتَلَيْتَنِي أَرْزُقْنِي بِسُوءِ الظَّنِّ وَفِي الْجَالِنَا
بِجَوْلِ الْأَمَلِ حَتَّى التَّمَسُّنَا أَرْزُقْكَ مِنْ عِنْدِ الْمُرُوقِينَ وَطَمِعُنَا
بِمَالِنَا فِي أَعْيَارِ الْمُعْتَمِرِينَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ لَنَا يَقِينًا
صَادِقًا تَقْبِلُنَا بِهِ مِنْ مَوْنَةِ الطَّلَبِ وَالْهِمْنَانَةِ خَالِصَةً تُغْفِرُنَا
بِهَا مِنْ شِدَّةِ النَّصَبِ وَاجْعَلْ مَا حَرَّحْتَ بِهِ مِنْ عَذَابِكَ فِي
وَحْيِكَ وَاتَّبَعْتَهُ مِنْ قَسِيكَ فِي كِتَابِكَ قَطِيعًا لِاهْتِمَامِنَا بِالرِّزْقِ
الَّذِي نَكَلَّتْ بِهِ وَحَسْمَا لِلِاسْتِغْنَاءِ بِمَا ضَمِنْتَ الصِّفَايَةَ لَهُ
فَهَلَّتْ وَقَوْلُكَ الْحَقُّ الْأَصْدَقُ وَأَقْسَمْتَ وَقَسَمْتَ الْأَبْرَارُ أَوْفَى وَ
فِي السَّمَاءِ رِزْقُكُمْ وَمَا نُوْعِدُونَ نَمَرَقْتَ قُورَيْبَ السَّمَاءِ وَالْأَرْضِ
إِنَّهُ لِحَقٌّ مِثْلُ مَا أَنْتُمْ تُطِيقُونَ

**28. He crieth out for assistance to the
Almighty God.**

O Lord-I have sincerely turned unto Thee by cutting myself off from others, and have come into Thy presence with my whole (soul), and have turned away my face from him who is in need of Thy bounty, and have withdrawn my request from him who is not independent of Thy favour, and have discovered that the application of the needy to the needy is foolish and an error of reason; for many a man have I seen O Lord, who applied for honour to another than Thee and was disgraced; and aimed at prosperity through some one else besides Thee, and was reduced to want; and strove for exaltation, and was humbled: So that a cautious man reformed himself by observing their example: for his taking heed benefited him and his choice directed him in the path of righteousness.

And Thou, O my Master, art the one of whom favors are requested by me in preference to all others to whom petitions are made and Thou, of all those to whom people address their prayers, art the satisfier of my need; my petition is particularly directed to Thee in preference to every one else who is prayed to.

I do not associate with Thee any one, in my hope; and none is united with Thee in my prayer, nor does my supplication include any other than Thee. To Thee alone my Lord belongeth (the absolute) unity of number,¹ and the exercise of eternal authority, and the excellence of power and strength, and the rank of exaltation and dignity:

And every one besides Thee, is an object of pity throughout his life, subordinate in his affair, a subject as regards his condition, changing in his circumstances, altering in qualities: But Thou art far exalted above having similars and opposites, and far more glorious than having peers and equals; therefore Thou art Holy; there is no God but Thee.

(1) i. e. in the case of others the unity is only relative as for instance, the unity of the individual in relation to the species.

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ لَمَّا كُنْتُ فِي الدُّعَاءِ وَجَلَّ
 اللَّهُمَّ إِنِّي أَخْلَصْتُ بِإِقْطَاعِي إِلَيْكَ وَأَقْبَلْتُ بِكُلِّي عَلَيْكَ وَ
 صَرَفْتُ وَجْهِي عَمَّنْ يَخْتَابُ إِلَى رِفْدِكَ وَقَلْبْتُ مَسْئَلَتِي عَمَّنْ لَمْ
 يَسْتَعِنْ عَن فَضْلِكَ وَرَأَيْتُ أَنَّ طَلَبَ الْمُحْتَاجِ إِلَى الْمُخْلَجِ سَعَةً مِنْ كَلِمٍ
 وَضَلَّةً مِنْ عَقْلِهِ فَكَمْ قَدْ رَأَيْتُ يَا إِلَهِي مِنْ أَتَاسٍ طَلَبُوا نَعِزَّ
 بِغَيْرِكَ فَذَلُّوا وَرَأَمُوا الشَّرَّ مِنْ سِوَاكَ فَانْقَرَّ وَاحَا وَلُوا
 إِلَّا رِفْعًا فَانْصَبُوا فَصَحَّ بِعَايِنِهِ أَمَّا لَهُمْ حَازِمٌ وَوَقْتُهُ أَعْتَبَارُ
 وَارْتِدَادُ إِلَى طَرِيقِ صَوَابِهِ إِرْخِيَارٌ فَانْتِ يَا مَوْلَايَ دُونَ كُلِّ
 مَسْئُولٍ مَوْضِعٌ مَسْئَلَتِي وَدُونَ كُلِّ مَطْلُوبٍ إِلَيْهِ وَلِي حَاجَتِي أَتُ
 الْمُخْصُوصُ قَبْلَ كُلِّ مَدْعُوبٍ دَعْوَتِي لَا يَسْتَرْكُ أَحَدٌ فِي رَجَائِي
 وَلَا يَنْقِفُ أَحَدٌ مَعَكَ فِي دُعَائِي وَلَا يَنْظِمُهُ وَلَا يَأْكُتْ دَائِي أَلَا
 يَا إِلَهِي وَحْدَانِيَّةُ الْعَدَدِ وَمَلَكَهُ الْقُدْرَةُ الصَّمَدُ وَنَصِيْلُهُ
 الْحَوْلُ وَالْقُوَّةُ وَدَرَجَةُ الْعُلُوِّ وَالرَّفْعَةِ وَمَنْ سِوَاكَ مَرْحُومٌ فِي
 عَمِيرَةٍ مَغْلُوبٍ عَلَى أَمْرِهِ مَقْهُورٌ عَلَى شَأْنِهِ مُخْتَلِكٌ الْحَالَاتِ
 مُتَذَقِّلٌ فِي لَهْفَاتٍ فَتَعَالَيْتَ عَنِ الْأَسْبَابِ وَالْأَضْدَادِ
 وَتَكَبَّرْتَ عَنِ الْأَمْثَالِ وَالْأَنْدَادِ فَسُبْحَانَكَ لَا إِلَهَ
 إِلَّا أَنْتَ

And if Thou wilt to terminate his career in bliss, and decree for him martyrdom, then let it be after he has uprooted Thy enemy by slaughter, and after he has accomplished his efforts in capturing them, and after the Moslem boundaries have become safe, and after Thy enemy has turned his back, and is routed.

O Lord and whatever Moslem succeeds a warrior or guards in his house ; or looks after those left behind, in his absence ; or helps him with a portion of his property ; or assists him with provisions ; or encourages him to fight for faith ; or follows him in his undertaking, by inviting (others to join him ;* or guards his honour in his absence ; then, be pleased to reward the latter like the former, weight for weight, and bulk for bulk ; and recompense him for his deed with an immediate compensation, whereby he may quickly gain the benefit of what he advanced, and the pleasure of what he performed, till time bring him to what Thou hast prepared for him out of Thy Grace, and provided for him out of Thy Bounty.

And whatever Moslem felt sad for the cause of Islam and its followers, and grew sorry at the gathering of pagans against them, and therefore resolved to fight, or determined to wage religious war, but weakness compelled him to sit down, or poverty delayed him, or some occurrence detained him from it, or some obstruction made its appearance side by side with his resolution, be pleased O Lord to write down his name, among the devout, and entitle him to the reward of those who fought for faith, and place him in the rank of martyrs and the righteous.

O Lord bless Mohammad, Thy Servant and Thy Apostle, and his 'Al (family) with a blessing far exalted above other blessings, far superior to compliments, having no limit to its duration, no termination to its numbers, like the most perfect of Thy favours on any of Thy friends : Verily Thou art the most Praiseworthy Giver, the Originator, the Repeater the Best doer of what Thou willest.

* It may also mean by praying for him.

فَإِنْ حَتَمْتَ لَهُ بِالسَّعَادَةِ وَقَضَيْتَ لَهُ بِالشَّهَادَةِ فَبَعْدَ أَنْ يَجْتَاحَ
عَدُوَّكَ بِالْقَتْلِ وَبَعْدَ أَنْ يَجْهَدَ بِهَيْمِ الْأَسْرِ وَبَعْدَ أَنْ تَأْمَنَ أَطْرَافُ
الْمُسْلِمِينَ وَبَعْدَ أَنْ يُؤَلَّى عَدُوَّكَ مُدِيرِينَ اللَّهُمَّ وَأَيُّمَا مُسْلِمٍ
خَلَفَ غَارِياً أَوْ مُرَابِطاً فِي دَارِهِ أَوْ نَعَهْدَ حَالِفِيهِ فِي عُيُنِهِ أَوْ أَعَانَهُ
بِطَائِفَةٍ مِنْ مَالِهِ أَوْ أَمَدَهُ بِعِتَادٍ أَوْ شَعْدَةٍ عَلَى جِهَادٍ أَوْ اتَّبَعَهُ فِي
وَجْهِهِ دَعْوَةً أَوْ رَعَى لَهُ مِنْ وَرَائِهِ حُرْمَةً فَاجِرْلَهُ مِثْلَ أَجْرِ
وَرِثَايُورِينَ وَمِثْلَ كَيْشِلٍ وَعَوَضُورِينَ فَعِلِهِ عَوَضاً حَاضِراً يَتَجَلَّ
بِهِ نَفْعٌ مَاقَدَمُورٍ وَمَآ تَنِي بِهِ إِلَى أَنْ يَتِيهِ بِهِ الْوَقْتُ إِلَى مَا
أَجْرِيَتْ لَهُ مِنْ فَضْلِكَ وَأَعَدَدْتَ لَهُ مِنْ كَرَامَتِكَ اللَّهُمَّ وَأَيُّمَا
مُسْلِمٍ أَهَسَ أَمْرَ الْإِسْلَامِ وَأَهْلِيهِ وَأَخْرَجَ كَعْتَرِبَ هَلَالِ الشَّرِكِ
عَلَيْهِمْ قُتُورٍ عَزَوا وَهَمَّ جِهَادٍ فَعَقَدَ بِهِ ضَعْفٌ أَوْ بَطَأَتْ بِهِ فَاكَّةُ
أَوْ آخِرُهُ عَنْهُ حَادِثٌ أَوْ عَرَضَ لَهُ دُونَ إِرَادَتِهِمْ مَانِعٌ فَالْكَتِبَ لِسَمِهِ
فِي لَعَابِيدِينَ وَأَوْجِبَ لَهُ ثَوَابَ الْجَاهِدِينَ وَاجْعَلْهُ فِي نِظَامِ الشُّهَدَاءِ
وَالصَّالِحِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَآلِ مُحَمَّدٍ
صَلَوَةً عَالِيَةً عَلَى الصَّلَوَاتِ مُشْرِفَةً فَوْقَ النِّيَّاتِ لَا يَنْتَهِي
أَمَدُهَا وَلَا يَنْقُطُ عَدَدُهَا كَأَنَّمَا مَضَى مِنْ صَلَوَاتِكَ عَلَى أَحَدٍ
مِنْ أَوْلِيَائِكَ إِنَّكَ الْمَنَّانُ الْحَمِيدُ الْمُبْدِي الْمُعِيبُ الْفَعَّالُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

O Lord deprive¹ their hearts of (the feeling of) security, and their bodies of strength, and make their minds forgetful of tricks, and render their limbs too weak to fight with foot-soldiers, and terrify them so as to keep away from combating with the brave, and raise against them a host of angels armed with one of Thy torments, like what thou didst on the day of Badr;² cut off thereby their root, and reap off their pomp and scatter their gathering.

O Lord mix their waters with pestilence, and their foods with diseases; and afflict the soil of their cities with sinking, and let them be amply pelted with missiles, and visit them with droughts, and place their sustenance in the most barren regions of Thy earth, and farthest removed from them, and the most inaccessible of regions to them;³ and afflict them with perpetual hunger, and painful distemper.

O Lord, and whatever warrior of Thy faith fights with them, or soldier from among the followers of Thy Laws wages war on them, in order to exalt Thy faith, and strengthen Thy host, and amplify Thy share, then be pleased to give him acility, and supply him with means, and aid him with success, and choose for him comrades, and strengthen his back, and confer on him abundance of provisions, and bless him with happiness and quench in him the fire of (wordly) desires, and deliver him from sadness of solitude, and make him forget the remembrance of family and offspring, and bless him with a righteous intention, and guard him with safety, and let peace be his companion, and protect him from cowardice, and inspire him with courage, and give him hardiness, and assist him with victory, and teach him (virtuous) ways and practices, and guide him in command, and cast off from him ostentation and deliver him from aiming at publicity; and let his thought, his speech, his moving and his staying be in Thee, and for Thee:

And when he meets Thy enemy and his, then cause them to diminish in his sight, and degrade their pomp in his mind; and give him power over them, and do not give them power over him:

1. Lit. empty. make empty.

2. The first battle between the Arab Pagans and Moslem in which the latter were victorious,

3. According to another reading the meaning will be —
And deny all earthly strongholds to them.

اللَّهُمَّ اخْلِفْ قُلُوبَهُمْ مِنَ الْأَمْنِ وَأَبْدَانَهُمْ مِنَ الْقُوَّةِ وَأَذْهِلْ قُلُوبَهُمْ
 عَنِ الْإِحْتِيَالِ وَأَوْهِنْ أَرْكَانَهُمْ عَنْ مُنَازَلَةِ الرِّجَالِ وَجَنِّبْهُمْ مَكْنَ
 مَقَارِعَ الْأَبْطَالِ وَابْعَثْ عَلَيْهِمْ جُنْدًا مِنْ مَلَائِكَتِكَ بِبَاسٍ مِنْ
 بَاسِكَ كَقَوْلِكَ يَوْمَ بَدْرٍ قَطَعْتَ بِهِ دَابِرَهُمْ وَخَصَّدْتَ بِهِ شُوكَتَهُمْ
 تَفَرَّقَ بِهِ عَدَدُهُمُ اللَّهُمَّ وَأَمْزِجْ مِيَاهَهُمْ بِالْوَبَاءِ وَاطْعَمْتَهُمْ
 بِالْأَدْوَاءِ وَارْمِ بِلَادَهُمْ بِالْخُسُوفِ وَاجْعَلْ عَلَيْهَا الْقُدْرَ وَافْرَعْهَا
 بِالْحَوِيلِ وَاجْعَلْ مَائِهِمْ فِي أَحْصَى رَضِكَ وَأَبْعِدْ هَاعَنَّهُمْ وَامْتِنِ
 حُصُونَهَا مِنْهُمْ أَصْدِمْهُمْ بِالْجُوعِ وَالْقَيْمِ وَالسُّقْمِ وَالْأَلِيمِ وَالْأُجْمِ وَأَيِّمِ أَقَارِ
 غَزَاهُمْ مِنْ أَهْلِ مِلَّتِكَ أَوْ تَحْلِكْ بِجَاهِدِهِمْ مِنْ تَبَاعِ سُنَّتِكَ
 لِيَكُونَ دِينُكَ الْأَعْلَى وَحِزْبُكَ الْأَقْوَى وَخَلْقُكَ الْأَوْفَى فَتَكْلِفَهُ
 الْيُسْرَ وَهَيْئَتُهُ الْأَمْرَ وَتَوَلَّاهُ بِاللَّحْجِ وَتَخَيَّرْتَهُ الْأَصْحَابَ وَاسْتَقْبَلْتَهُ
 الظُّهْرَ وَأَسْبَغْتَ عَلَيْهِ فِي التَّفَقُّهِ وَمَتَّعْتَهُ بِالشَّاطِطِ وَاطْعَنْتَهُ عَنْ حَرَارَةِ الْبُوقِ
 وَأَجْرَتُهُ مِنْ عَمَلِ الْوَحْشَةِ وَأَنَسِيَهُ ذِكْرَ الْأَهْلِ وَالْوَلَدِ وَأَثَرَهُ حُسْرَا الْفَيْزِ
 وَتَوَلَّاهُ بِالْعَافِيَةِ وَأَصْحَبْتُ السَّلَامَةَ وَأَعْفَيْتُ مِنَ الْجَبَانِ وَالْجَهْمِ الْجُرَّاهُ
 وَأَرْقَاهُ السَّيِّدَةَ وَأَيَّدْتُهُ بِالنُّصْرَةِ وَعَلَيْهِ السَّيْرُ وَالسَّنَنُ وَسَدَّدْتُهُ
 فِي الْحِكْمِ وَأَعَزَّلْتُ عَنْهُ الرِّبَاءَ وَخَطَّصْتُ مِنَ السَّمْعَةِ وَاجْعَلْ فِكْرَهُ وَذِكْرَهُ
 وَطَعْنَهُ وَأَقَامْتَهُ فِيكَ وَلَكَ فَإِذَا صَافَ عَدُوَّكَ وَعَدُوَّهُ فَقَاتِلْهُمْ
 فِي عَيْنِهِمْ وَصَغِّرْ شَأْنَهُمْ فِي قَلْبِهِ وَأَيِّدْ لَهُ مِنْهُمْ وَلَا تَدِرْ لَهُمْ مِنْهُ

course and cut off from them reinforcement, and diminish their number, and fill their hearts with awe, and prevent their hands from stretching, and cleave their tongues (so as to render them) speechless; and disperse by means of them, those behind them¹, and punish those that follow them; and frustrate, with their disgrace, the ambitions of those after them.

O Lord render barren the wombs of their women, and make dry the loins of their men and stop the breeding of their beasts and cattle; neither let their sky rain, nor let their earth put forth vegetation, and strengthen thereby O Lord the power of the Moslems, and fortify their cities, and multiply their wealth and relieve them from fighting for Thy worship; and from their (duties of) defence to commune with Thee in solitude; till none be adored in regions of the earth except Thee, and no forehead be placed on the dust for any one but Thee.

O Lord fight at every frontier of the Moslems against such of the pagans as are adjacent to them, and reinforce them with hosts of angels, from Thee, till the infidles be driven to the extremity of land; be either killed in Thy earth and captured, or they acknowledge that Thou art God, there is no God but Thee; Thou art alone having no partner!

O Lord include in this (request) Thy enemies in the different countries of India, Rome (Greece), Turkistan, Kharz, Abyssinia, Nubia, Zanzibar, Sicily, and (country of) the Dalamites, and all other pagan nations whose names and descriptions are unknown, and Thou hast, exhaustively counted them with Thy knowledge and art informed of them by Thy power.

O Lord engage the infidles with infidles so as to prevent them from coming into contact with Moslem frontiers, and afflict them with decrease to restrain them from injuring the Moslems; and by creating dissension restrain the pagans from mustering against them.

1, i, e those coming behind to reinforce the enemy.

وَأَقْطَعْ عَنْهُمْ الْمَتَدَّ وَالْقَصْ مِنْهُمْ الْعَدَدَ وَأَمْلَأْ أَفْئِدَتَهُمُ
الرَّغْبَ وَأَقِضْ يَدَيْهِمْ عَنِ الْبَسْطِ وَأَخْزِمْ أَلْسِنَتَهُمْ عَنِ التَّلَطُّقِ
وَسَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ وَكُلَّ بِهِمْ مَنْ وَرَاءَهُمْ وَأَقْطَعْ خِزْيَهُمْ
أَطْمَاعَ مَنْ بَعْدَهُمْ اللَّهُمَّ عَقِّمْ أَرْحَامَ نِسَائِهِمْ وَبَنِينَ صُلَابِ
رِجَالِهِمْ وَأَقْطَعْ نَسْلَ دَوَائِبِهِمْ وَأَعَامِيهِمْ لَا تَأْذَنْ لِنِسَائِهِمْ فِي
قَطْرِ وَلَا لِأَرْضِهِمْ فِي نَبَاتِ اللَّهِ ثُمَّ وَقِفْ ذَلِكَ مَحَالَّ أَهْلِ
الْإِسْلَامِ وَحِصْنِ بِهِ دِيَارِهِمْ وَتَرْبِهِ أَمْوَالَهُمْ وَفِرْعَتَهُمْ عَنْ
مَحَارِبِهِمْ لِعِبَادَتِكَ وَعَنْ مَنَابِذِهِمْ لِلْخَلَاةِ بِكَ حَتَّى لَا يَعْبُدَ
فِي بَقَاعِ الْأَرْضِ غَيْرَكَ وَلَا تَعْقِرْ أَحَدًا مِنْهُمْ حُجَّةً دُونَكَ
اللَّهُمَّ اغْزُبْ كُلَّ نَاحِيَةٍ مِنَ الْمُسْلِمِينَ عَلَى مَنْ يَارَاهُمْ مِنْ
الْمُشْرِكِينَ وَأَمْسِدْهُمْ بِمَا لَا يَكُونُ مِنْ عِنْدِكَ حَرٌّ دِفِئِينَ حَتَّى يَكْتَفُوهُمْ
إِلَى مُنْقَطِعِ التُّرَابِ مَثَلًا فِي أَرْضِكَ وَأَسْرًا أَوْفَقًا وَإِيَّاكَ
أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ اللَّهُمَّ وَأَعِمْ بِذَلِكَ
أَعْدَاكَ فِي قَطَايِ الْبِلَادِ مِنَ الْهِنْدِ وَالرُّومِ وَالْأَنْدَلُسِ وَالْأَنْدَلُسِ وَالْأَنْدَلُسِ
التُّوْبَةِ وَالزَّيْفِ وَالسَّقَالِيَةِ وَالْدَيَالِمَةِ وَسَائِرِ أُمَمِ الشِّرْكِ الَّذِينَ تَخْفَى
أَسْمَاؤُهُمْ وَصِفَاتُهُمْ وَقَدْ أَحْصَيْتَهُمْ مَعْرِفَتِكَ وَأَشْرَفْتَ عَلَيْهِمْ بِقُدْرَتِكَ
اللَّهُمَّ اشْغَلِ الْمُشْرِكِينَ بِالْمُشْرِكِينَ عَنْ تَنَاوُلِ أَطْرَافِنَا مُسْلِمِينَ
وَحَذِّدْهُمْ بِالْقَتْلِ عَنْ تَقْصِيهِمْ وَتَبْطِئِهِمْ بِالْفُرْقَةِ عَنِ الْإِحْتِسَادِ عَلَيْهِمْ

27. A prayer for keepers of the marches.

O Lord bless Mohammad and his 'Al (family) and fortify the Moslem frontiers with Thy Majesty, and support their defenders with Thy strength, and lavish gifts on them out of Thy bounty.

O Lord bless Mohammad and his 'Al (family) and increase their number, and sharpen their weapons, and guard their surroundings, and protect their environs, and keep their company united, and regulate their business, and let their (supply of) provisions be uninterrupted, and Thyself alone look after their affairs, and strengthen them with victory and help them with fortitude, and be kind in devising stratagem for them.

O Lord bless Mohammad and his 'Al (family), and make them know what they are ignorant of, and teach them what they do not know, and show them what they do not see.

O Lord bless Mohammad and his 'Al (family), and make them forget, when they meet the enemy, the remembrance of their worldly concerns which are superlatively deceptive and vain; and obliterate from their mind the reminiscences of tempting wealth, and let the Paradise be opposite their eyes, and reveal to their vision what Thou hast provided therein, of everlasting mansions and abodes of bliss, and beautiful Hooris, and rivers in which various sorts of drinks flow, and trees laden with varieties of fruit, so that none of them may anxiously think of turning his back, nor may his soul suggest to him to flee from his antagonist.

O Lord by this means defeat their enemy, and cut off their nails, and create separation between them and their weapons, and root out firmness from their hearts, and interpose distance between them and their provisions, and perplex them in their paths, and lead them astray from the direct

وَكَانَ مَرْحِيًّا قَائِمًا عَلَيْكَ لَا تَسْأَلُ إِلَّا الْإِهْلَالَ لِلنَّجْوَى

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَحَصِّنْ نُعُومَ الْمُسْلِمِينَ بِعِزِّكَ وَ
وَأَيِّدْ خُدَاتَهَا بِقُوَّتِكَ وَاسْبِغْ عَطَايَاهُمْ مِنْ جَدِّدِكَ اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَكَثِّرْ عِدَّةَ تَهُمٍ وَاشْتَدِّ اسْلِحَتَهُمْ وَآخِرُنْ
حَوَزَتَهُمْ وَامْنَعْ حَوَمَتَهُمْ وَآلِفْ جَمْعَهُمْ وَدَبِّرْ أَمْرَهُمْ
وَوَارِثِينَ مَائِرِهِمْ وَتَوَحَّدْ بِكِفَايَةِ مُؤَنِّصِهِمْ وَاعْضُدْهُمْ
بِالنَّصْرِ وَاعْنِهِمْ بِالصَّيْرِ وَالطَّفِّ لَهُمْ فِي الْمَكْرِ اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَعَرِّفْهُمْ مَا يَجْهَلُونَ وَعَالِمَهُمْ مَا لَا يَعْلَمُونَ
وَبَيِّرْهُمْ مَا لَا يَبْصُرُونَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْسِهِمْ
عِنْدَ لِقَائِهِمُ الْعَدُوَّ وَذِكْرُ دُنْيَاهُمْ الْخُذَّاعِزِ الْغُرُورِ وَاسْحَرْ
عَنْ قُلُوبِهِمْ خَطَرَاتِ مَالِ لَفْتُونٍ وَاجْعَلِ الْجَنَّةَ نَصَبَ
أَعْلَانِهِمْ وَلَوْحَ مِنْهَا الْأَبْصَارِ لَهُمْ مَا أَعْدَدْتَ فِيهَا مِنْ مَسَاكِنِ
الْخُلْدِ وَمَنَازِلِ لَكَ أَمْرِ وَالْحُورِ الْحَسَّانِ وَالْأَنْهَارِ الْمَطْرِدَةِ
بِأَنْوَاعِ الْأَشْرِبَةِ وَالْأَشْجَارِ الَّتِي لَا يَبْصُرُ الْبُصُوفُ الْمُرَحِّقُ حَتَّى لَا يَهْمَ
أَحَدٌ مِنْهُمْ بِالْإِذَا بَأُولَ الْأَحْدَادِ نَفْسَهُ عَنْ قُرْبِهِ بِفِرَارِ اللَّهِ
أَفْلُلْ بِذَلِكَ عَدُوَّهُمْ وَقَلِّمْ عَنْهُمْ أَظْفَارَهُمْ وَفَرِّقْ بَيْنَهُمْ
وَبَيْنَ اسْلِحَتِهِمْ وَآخِلَتِهِمْ وَثَاقِفْ أَفْعَادَهُمْ وَبَاعِدْ بَيْنَهُمْ وَبَيْنَ
أَزْوَدَتِهِمْ وَخَيْرَتِهِمْ فِي سَبِيلِهِمْ وَضَلَّلَهُمْ عَنْ وَجْهِهِمْ

26. His prayer for his neighbours and friends,
when he remembered them.

O Lord bless Mohammad and his 'Al (family), and be my trustee among my neighbours and friends, who know our¹ rights and renounce our enemies, with Thy most excellent trusteeship, and give them grace to establish Thy way, and to adopt Thy divine behaviour in being kind to those among them who are weak, removing their wants, visiting their sick, guiding such among them as seek for guidance, advising such as search for counsel, welcoming their visitors,² concealing their secrets, covering their nakedness, relieving their oppressed, truly sympathising with them by helping them, doing good to them with generosity and benevolence, and by giving what is due unto them before request.

And let me, O Lord, return good to such of them as do evil, and forgivingly overlook their injustice, and entertain a good opinion of them generally, and undertake to do good to them in general, and shut my eyes from them by way of chastity, and behave towards them with meekness, and be mercifully, tender to their distressed ones, and display friendship for them in their absence, and sincerely love to see them in prosperity, and deem that a duty to them which I deem a duty to my kindred, and have for them that regard which I have for my chosen ones.

O Lord bless Mohammad and his 'Al (family) and grant me similar treatment from them, and let me have the greatest share of what is with them,³ and increase their knowledge of my rights, and recognition of my merits so that they may become fortunate through me and I through them.
Amen O Lord of the universe !

1. The pronoun refers to Ahlulbait, the members of the house of the Prophet see the preface,

2. Comes from journeya T.

3 I, e. the greatest share of their love and regard. Compare Abraham's prayer for his race, in the Quran Chapter XIV bearing his name, verse 40 —

Make Thou therefore the hearts of men to yearn toward them T

وَكَا مِنْكَ عَلَيَّ لَيْسَ لَكَ لِي بِرَأْسٍ وَأُولَايَاكَ إِنِّي كَرِهْتُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَتَوَلَّنِي فِي حَيْرَانِي وَمَوَالِي
الْعَارِفِينَ بِحَقِّكَ وَالْمُنَادِينَ لِأَعْدَائِكَ بِأَفْضَلِ وَلَايَتِكَ
وَفَقِّهِمْ لِأَقَامَةِ سُنَّتِكَ وَالْأَخْذِ بِمَجَاسِرِ أَدَبِكَ فِي إِدْفَاقِ ضَعْفِهِمْ
وَسَدِّ خَلَّتِهِمْ وَعِيَادَةِ مَرِيضِهِمْ وَهَدَايَةِ مُسْتَرْشِدِهِمْ وَمُنَاصَحَةِ
مُسْتَشِيرِهِمْ وَتَعَهُدِ قَادِمِهِمْ وَكَيْفَانِ أَسْرَارِهِمْ وَسَكْرِ
عَوَارِهِمْ وَنُصْرَةِ مَطْلُوبِهِمْ وَحُسْنِ مُوَسَّاتِهِمْ بِالْمَاعُونِ
وَالْعَوْدِ عَلَيْهِمْ بِالْجِدَّةِ وَالْإِفْضَالِ وَإِعْطَاءِ مَا يَحِبُّ لَهُمْ تَبَلُّ
السُّؤَالِ وَاجْعَلْنِي اللَّهُمَّ اجْزِي بِالْإِحْسَانِ مُسِيئَتَهُمْ وَأَعْرِضْ
بِالْحُبِّ وَنِعْمِ ظَالِمِهِمْ وَأَسْتَعِمْ حُسْنَ الظَّنِّ فِي كَاتِبِهِمْ وَأَتَوَلَّى
بِالْبِرِّ عَائِلَتَهُمْ وَأَعْصُ بَصَرِي عَنْهُمْ عِقَّةً وَالْيَدَ جَانِبِي
لَهُمْ تَوَاضَعًا وَارْتُقْ عَلَى أَهْلِ الْبَلَاءِ مِنْهُمْ رَحْمَةً وَأَسْأَلُكَ
بِالْغَيْبِ مُوَدَّةً وَأُحِبُّ بَقَاءَ التَّعَمُّعِ عِنْدَهُمْ نُصْحًا وَأُوجِبُ لَهُمْ
مَا أُوجِبُ لِحَاقَتِي وَأَرْغِي لَهُمْ مَا أَرْغِي لِحَاقَتِي اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَارْتُقْ نَفْسِي مِثْلَ ذَلِكَ مِنْهُمْ وَاجْعَلْ لِي
أَوْفَى الْحُظُوظِ فِيمَا عِنْدَهُمْ وَزِدْهُمْ بَصِيرَةً فِي حَقِّهِمْ وَ
مَعْرِفَةً بِفَضْلِي حَتَّى يَسْعُدُوا بِي وَأَسْعِدَ بِهِمْ أَمِينٌ
رَبُّ الْعَالَمِينَ

For, verily, Thou didst create us, and command us, and put prohibitions upon us, and encourage us with the reward for doing what Thou didst command, and didst threaten us with punishment for disobedience ; and Thou hast made him our enemy who deceiveth us ; Thou hast given him dominion over some part of us ; while over the similar part of him, Thou hast not given us, dominion : Thou hast established him in our breasts, and made him run through our blood-passages ; he is not careless even if we are careless, and he doth not forget if we forget ; he maketh us feel secure from Thy torment, and threateneth us with (the punishment of some one) other than Thee ; if we intend some glaring sin, he encourageth us in it ; if we intend to do any good thing he hindereth us ; he exposeth to us irresistible appetites, and raiseth for us doubts ; if he maketh promises to us he lieth, and if he holdeth out hopes to us he disappointeth us ; and if Thou do not turn away from us his cunning, he shall mislead us ; and if Thou do not guard us from his corruption, he shall cause us to err.

Therefore, O Lord overthrow his authority over us with Thy power, till Thou completely restrain him from us owing to our diligent prayer to Thee, so that, we may pass out of the power of his cunning into the group of those defended by Thee.

O Lord grant me all my desires, and satisfy my needs, and do not refuse me Thy answer, whilst Thou hast given surety for it to me ; and do not keep off my prayer from Thee, while Thou hast required it of me ; * and favour me with all that which will do me good in this world and the next, whatever I remember of it, and whatever I have forgotten, or expressed or concealed, or revealed or withheld ; and let me be (by my imploring Thee alone) of the righteous, of those who are successful in applying to Thee, of those who are undeprived because of their trust in Thee, of those who are

* The reference is to the following Verse of the Quran Chap. XI, verse 62 : -
 Ulooni astajib lakum, i. e. call upon me, I will hearken, T.

فَإِنَّكَ خَلَقْتَنَا وَأَمَرْتَنَا وَهَمَيْتَنَا وَرَغَبْتَنَا فِي ثَوَابِ مَا
أَمَرْتَنَا وَرَهَبْتَنَا عِقَابَهُ وَجَعَلْتَ لَنَا عَدُوًّا يَكِيدُ نَاسِطَتَهُ
مِنَّا عَلَى مَا لَمْ تَسْلُطْنَا عَلَيْهِ مِنْهُ أَسَكَّنْتَهُ صُدُورَنَا وَ
أَجْرِيتهُ هَجَارِي دِمَائِنَا لَا يَغْفُلُ إِنْ غَفَلْنَا وَلَا يَنْسِي
إِنْ نَسِينَا يَوْمَ مِثْنَا عِقَابَكَ وَيُخَوِّفُنَا بِغَيْرِكَ إِنْ هَمَسْنَا
بِفَاحِشَةٍ تَجْتَمِعُ عَلَيْهَا وَإِنْ هَمَسْنَا بِعَمَلٍ صَالِحٍ تَمُكِّنُنَا
عَنْهُ يَتَعَرَّضُ لَنَا بِالشَّهَوَاتِ وَيَنْصِبُ لَنَا بِالشُّبُهَاتِ
إِنْ وَعَدَنَا كَذِبًا وَإِنْ مَنَانًا أَخْلَفْنَا وَإِلَّا تَصْرِفُ
عَنَّا كَيْدَهُ يُضِلُّنَا وَإِلَّا تَقْنَأُ حَبَالَهُ يَسْتَزِلُّنَا اللَّهُمَّ
فَاقْهَرِ سُلْطَانَهُ عَنَّا بِسُلْطَانِكَ حَتَّى تَحْبِسَهُ عَمَّا
يَكْثُرُ الدُّعَاءُ لَكَ فَتُصِيبَهُ مِنْ كَيْدِهِ فِي الْمَعْصُومِينَ
بِكَ اللَّهُمَّ آعِظْنِي كُلَّ سُؤَالِي وَاقْضِ لِي حَوَائِجِي
وَلَا تَسْغِيْ إِلَّا جَابَةَ وَقَدْ ضَمِنْتَهَا لِي وَلَا تَحْجُبْ
دُعَائِي عَنْكَ وَقَدْ أَمَرْتَنِي بِهِ وَآمَنْتُ عَلَى بِكْلِ مَا
يُصْلِحُنِي فِي دُنْيَايَ وَآخِرَتِي مَا ذَكَرْتُ مِنْهُ وَمَا نَسِيتُ
أَوْ أَظْهَرْتُ أَوْ أَخْفَيْتُ أَوْ أَعْلَنْتُ أَوْ أَسْرَرْتُ وَ
اجْعَلْنِي فِي جَمِيعِ ذَلِكَ مِنَ الْمُصْلِحِينَ سُؤَالِي إِيَّاكَ
الْمُنْجِينَ بِالطَّلِبِ إِلَيْكَ غَيْرِ الْمُسْتَوْعِينَ بِالتَّوَكُّلِ عَلَيْكَ

25. His prayer for his offspring.

O Lord oblige me by sparing from death my issue, and by educating them for me, and by blessing me with them.

My God prolong their lives for me, and increase for me their terms of existence, and bring up for me those of tender years, and strengthen for me the weak ones, and heal for me their bodies, faith and morals, and let them be safe in soul and body and in everything I am anxious about concerning them, and let their sustenance flow into my hand, and let them be virtuous, pious, able to see and hear, obedient unto Thee, and lovers and well-wishers of Thy friends, and to all Thy enemies hostile and malicious. Amen!

O Lord strengthen my arm with them, and straighten with them my crookedness.

And enlarge my number † because of them, and adorn my society with them, and keep my memory alive by means of them, and make them take care of my affairs in my absence, and help me with them to satisfy my need, and let them love me, and be kind unto me favourable, faithful obedient, not disobedient, nor wicked, nor adverse nor guilty.

And help me in training them, educating them and in doing good to them, and grant me from Thee male descendants among them, and let this be a benefit to me, and let them be my helpers in whatever I ask of Thee, and protect me and my offspring from the Satan, the stoned one.*

† Family.

* Vide the Quran, Chapter XV Verses 30 -39.

He (God) said, "Begone hence; Thou art a stoned one,"

He (Satan) said, "O my Lord! respite me till the day when men shall be raised from the dead."

He (God) said, "well then of the respited shalt Thou be till the day of the predestined time."

He (Satan) said "I will surely beguile them all,"

—Rodwell's Tr. T.

وَكُنْ لِلَّهِ شَاكِرًا ۖ وَإِلَىٰ ذِي الْقُرْبَىٰ حَسَنًا ۚ

اللَّهُمَّ وَمَنْ عَلَىٰ بَقَاءِ وَلَدِي وَبِإِصْلَاحِهِمْ لِي وَ
 بِإِمْتَاعِي بِهِمُ إِلَهِي أَمْدُ دُلِّي فِي أَعْمَارِهِمْ وَزِدْ لِي فِي
 أَجَالِهِمْ وَرَبِّ لِي صَنِيعَهُمْ وَقَوِّ لِي ضَعْفَهُمْ وَأَصْحَمِي
 أَبْدَانَهُمْ وَأَذْيَانَهُمْ وَأَخْلَاقَهُمْ وَعَافِيَهُمْ فِي أَنْفُسِهِمْ
 وَفِي جَوَارِحِهِمْ وَفِي كُلِّ مَا عَنَيْتَ بِهِ مِنْ أَمْرِهِمْ وَ
 أَدْرَارِي وَعَلَىٰ يَدِي أَرْزَأَقَهُمْ وَاجْعَلْهُمْ أَبْرَارًا
 أَتَقِيَاءَ بُصْرَاءَ سَامِعِينَ مُطِيعِينَ لَكَ وَلَا يُكَايِدُكَ
 مُخَيَّبِينَ مَنَاصِيحِينَ وَيُجِيبُونَ أَعْدَايَكَ مُعَانِدِينَ قَا
 مُبْغِضِينَ أَمِينِ اللَّهِ أَشَدُّ بِهِمْ عَضْدِي وَ
 أَقْرَبُهُمْ أَوْدِي وَكَثْرَ بِهِمْ عَدْدِي وَزَيْنَ بِهِمْ قَحْطِي
 وَأَتَمِّي بِهِمْ ذِكْرِي وَالْهِنِي بِهِمْ فِي تَعَبِي وَأَعْنِي بِهِمْ
 عَلَىٰ حَاجَتِي وَاجْعَلْهُمْ لِي مُجِيبِينَ وَعَلَىٰ حُدُودِي مُقْبِلِينَ
 مُسْتَقِيمِينَ مُطِيعِينَ غَيْرَ عَاصِينَ وَلَا عَاقِبِينَ وَلَا مُعَالِفِينَ
 وَلَا خَائِطِينَ وَأَعْنِي عَلَىٰ تَرْبِيَتِهِمْ وَتَأْدِيبِهِمْ وَبِرِّهِمْ وَهَبْ لِي
 مِنْ لَدُنْكَ مَعَهُمْ أَوْلَادًا كَوَدَّ أَنْ يَجْعَلَ ذَلِكَ خَيْرًا لِي وَاجْعَلْهُمْ
 لِي عَوْنًا عَلَىٰ مَا سَأَلْتُكَ وَأَعِزَّنِي وَدُرِّي مِنَ الشَّيْطَانِ الرَّجِيمِ

me has preceded (Thy forgiving them) then make me an intercessor for them; so that we may be gathered together by Thy mercy in the place of Thy grace, and the place of Thy pardon and mercy :

For, verily, Thou art the one whose munificence is great, and whose kindness is eternal, and Thou art the most merciful !

مَغْفِرَتُكَ لِي فَتَقَبَّلْ مِنِّي فِيهِمَا حَتَّى تَجْتَنِبَ بِرَأْفَتِكَ فِي
 دَارِ كَرَامَتِكَ وَتَجْعَلَ مَغْفِرَتَكَ وَرَحْمَتَكَ إِلَيْكَ
 ذُو الْفَضْلِ الْعَظِيمِ وَالْمِنَّةِ الْقَدِيمِ وَأَنْتَ أَرْحَمُ
 الرَّاحِمِينَ هـ

O my God, how can I repay them for their tedious employment in bringing me up ! And for their hard labour in guarding me ! And for their self-denial to lavish comfort upon me ! Alas !! Alas !! (I cannot.)

Their claim can never be satisfied by me, nor can I perceive what is due from me unto them, nor can I fully discharge the duty of serving them !

Therefore, bless Mohammad and his Al (family), and help me O best of all those whose assistance is solicited, and give me grace O greatest of guides towards whom men turn, and do not let me be of those who wronged their fathers and mothers, on the day wherein "every soul shall be paid what it hath merited, and they shall not be treated with injustice." †

O Lord bless Mohammad and his Al (family) and his descendants, and peculiarly distinguish my parents, with the best distinctions which Thou hast conferred upon the fathers and mothers of Thy true believing servants, O most merciful !

O Lord do not let me forget to remember them after my *Namaz* (the regular prayers) and at every time of my night, and at every hour of my day.

O God bless Mohammad and his Al (family), and forgive me for the sake of my prayers for them, and grant a sure pardon to them because of their goodness to me ;

And be perfectly satisfied with them through my intercession for them ; and bring them by Thy mercy into places of safety *.

O God if Thy pardon for them has preceded (my prayers) then make them intercessors for me ; and if Thy pardon for

† The quotation is from the Quran Chapter III Verse 6.

* Abode of happiness.

آيِنَا إِذَا يَا إِلَهِي طَوَّلَ شُغْلُهُمَا يَتْرِبِي وَيَا يَنْ شِدَّةُ
 تَعِيَهُمَا فِي حِرَاسَتِي وَيَا يَنْ اقْتَارُهُمَا عَلَى أَنْفُسِهِمَا لِلتَّوَسُّعِ
 عَلَى هَيْهَاتَ مَا يَسْتَوْفِيَانِ مِنِّي حَقَّهُمَا وَلَا أُدْرِكُ
 مَا يَجِبُ عَلَيَّ لَهُمَا وَلَا أَنَا بِقَاضٍ وَظِيفَةُ خَدَمَتِهِمَا
 فَصِّلْ عَلَى مُحَمَّدٍ وَآلِهِ وَأَعِيْنِي يَا خَيْرَ مَنْ اسْتُعِيْنُ
 بِهِ وَوَقِّفْنِي يَا أَهْدَى مَنْ رَغِبَ إِلَيْهِ وَلَا تَجْعَلْنِي
 فِي أَهْلِ الْعُقُوقِ لِلْإِبَاءِ وَالْأُمَّهَاتِ يَوْمَ تَجْزَى كُلُّ
 نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ اللَّهُمَّ صَلِّ وَسَلِّمْ
 مُحَمَّدٍ وَآلِهِ وَذُرِّيَّتِهِ وَاخْصُصْ أَبَوَيَّ يَا فَضِيلَ
 مَا خَصَّصْتَ بِهِ أَبَاءَ عِبَادِكَ الْمُؤْمِنِينَ وَأُمَّهَاتِهِمْ
 يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ لَا تُنْسِنِي ذِكْرَهُمَا فِي
 أَدْبَارِ صَلَوَاتِي وَفِي إِنَاءِ مَنْ أَنَاءَ لِيْلِي وَفِي سَاعَةٍ
 مِنْ سَاعَاتِ تَهَارِي اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ
 آلِهِ وَاعْفِرْ لِي بِدُعَائِي لَهُمَا وَاعْفِرْ لَهُمَا بِدُعَائِي
 فِي مَغْفِرَةِ حَتْمَا وَارْضَ عَنْهُمَا بِشَفَاعَتِي لَهُمَا بِرِضَايَ
 عَنْهُمَا وَبَلِّغْهُمَا بِالْكَرَامَةِ مَوَاطِنَ السَّلَامَةِ اللَّهُمَّ
 إِنَّ سَبَقْتَ مَغْفِرَتَكَ لَهُمَا فَتَقَبَّلْهُمَا فِيَّ وَإِنْ سَبَقْتُ

And let me over-value their benevolence to me, even in small things; and under-value my beneficence to them, even in great things

O Lord let me lower my voice for them, and let my speech be agreeable to them, and soften my conduct towards them, and let my heart be kind to them, and make me tender and lenient unto them both.

O Lord reward them for bringing me up, and recompense them for loving me, and guard them as they guarded me in my infancy.

O Lord and whatever pain they may have received from me, or whatever displeasure may have been caused to them by me, or whatever duty owed to them was left unperformed by me, let that be a pardon of their sins and an exaltation of their rank and an addition to their good deeds, O Thou who dost change evil deeds into multiplied good deeds!

O Lord and that speech in which they were unjust to me, or that action in which they were extravagant against me, or such of my claims as they failed to satisfy, or such debts as they failed to discharge; verily, I forgive it to them, and favour them therewith: and I turn unto Thee with a view to removing the penalty thereof from them:

For, verily, I do not accuse them falsely of having done something to my hurt, nor do I deem them negligent in doing good to me, nor do I despise the care they took of me O Lord!

Because, their claim upon me is so great,¹ and their benevolence to me so magnificent,² and I am so highly obliged to them, that I can not fairly meet it, nor repay them as they deserve.

1. Let compulsory

2. Let less in time

وَأَسْأَلُكَ بِرَبِّهِمَا إِلَهِي وَإِنْ قُلَّ وَاسْتَقِلَّ بِرَبِّي بِهِمَا وَإِنْ
كَثُرَ اللَّهُمَّ خَفِضْ لَهُمَا صَوْتِي وَأَلْطِفْ لَهَا كَلَامِي وَأَلِنْ
لَهُمَا عَرِيَّتِي وَأَعْطِفْ عَلَيْهِمَا قَلْبِي وَصَيِّرْ نِي بِهِمَا
رَافِقًا وَعَلَيْهِمَا شَفِيقًا اللَّهُمَّ اشْكُرْ لَهُمَا تَرْبِيَّتِي وَ
أَسْأَلُكَ عَلَى تَكْوِينِي وَاحْفَظْ لَهُمَا مَا حَفِظَاهُ مِنِّي فِي
صَغِيرِي اللَّهُمَّ وَمَا سَهَّأْتُ مِنِّي مِنْ أَذَى أَوْ خَلَصَ
إِلَيْهِمَا عَنِّي مِنْ مَكْرُوهٍ أَوْ ضَاعَ قَلْبِي لَهُمَا مِنْ
حَقٍّ فَأَجْعَلْهُ حِطَّةً لَكَ نُؤْبَهُمَا وَعُلُوفًا فِي دَرَجَاتِهِمَا
وَزِيَادَةً فِي حَسَنَاتِهِمَا يَا مُبْدِلَ السَّيِّئَاتِ بِأَضْعَافِهَا
مِنَ الْحَسَنَاتِ اللَّهُمَّ وَمَا تَعَدَّ يَا عَلِيُّ فِيهِ مِنْ قَوْلٍ
أَوْ أَسْرَفْنَا عَلَى فِيهِ مِنْ فِعْلٍ أَوْ ضَيَّعْنَا لِي مِنْ حَقٍّ
أَوْ قَصَّرْنَا لِي عَنْهُ مِنْ وَاجِبٍ فَقَدْ وَهَبْتُهُ لَهُمَا
وَجَدْتُ بِهِ عَلَيْهِمَا وَرَغِبْتُ إِلَيْكَ فِي وَضْعِ تَبِعَتِهِ
عَنْهُمَا فَإِنِّي لَا أَتِيَهُمَا عَلَى نَفْسِي وَلَا أَسْتَبِطُهُمَا فِي
بِرِّي وَلَا أَكْرَهُ مَا تَوَلَّيَاهُ مِنْ أَمْرِي يَا رَبِّ فَهُمَا
أَوْجِبُ حَقًّا عَلَيَّ وَأَقْدَمُ إِحْسَانًا إِلَيَّ وَأَعْظَمُ مَنَّةً
لَدَيَّ مِنْ أَنْ أَقَاتَهُمَا بِعَدْلٍ أَوْ أَجَارَهُمَا عَلَى مِثْلِي

24. His prayer for his parents, peace be on them !

O Lord bless Mohammad, Thy servant and Thy apostle, and the holy people of his house ; and peculiarly distinguish them, with the best of Thy favour, mercy, blessings and peace :

And distinguish, O Lord, my parents* with excellence near Thee, and grace from Thee : O most merciful !

O Lord bless Mohammad and his Al (family), and acquaint me by inspiration with the knowledge of what is due unto them from me ; and collect for me the complete knowledge of all this ; and cause me to act according to what Thou didst reveal to me, by inspiration ; and give me grace to penetrate into such of this knowledge as Thou didst teach me, till I omit to perform nothing Thou hast taught me ; and do not let my limbs grow heavy (so as to prevent them) from the discharge of what Thou didst reveal unto me.

O Lord bless Mohammad and his Al (family) as Thou hast exalted us with him ; and favour Mohammad and his Al (family) as Thou hast given us claims upon Thy creation, because of him ;

And make me fear my parents as I would fear a despotic monarch, and love them with the tenderness of an indulgent mother :

And let my obedience to my parents, and my bonoficence to them, be sweeter to my eyes than sleep is to the drowsy, and cooler to my breast than drinking water is to the thirsty ; till I give preference to their wishes over mine, and precedence to the satisfaction of their needs over mine :

* His father was Hazrat Imam Husain, the grandson of the Prophet and his mother Hazrat Shihr Banu, the daughter of Yazdijud the last pagan ruler of Persia.

وَكَاذِبِينَ يَا أَرْحَمَ الرَّاحِمِينَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَآهْلِ بَيْتِهِ
الطَّاهِرِينَ وَاخْصُصْهُمْ بِأَفْضَلِ صَلَوَاتِكَ وَرَحْمَتِكَ وَ
بَرَكَاتِكَ وَسَلَامِكَ وَاخْصُصِ اللَّهُمَّ وَالِدِي بِالْكَرَامَةِ
لَدَيْكَ وَالصَّلَاةِ مِنْكَ يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَآلِهِمْ عِلْمَ مَا يَجِبُ لَهُمَا عَلَى إِنْهَامًا وَ
اجْتِمَاعًا عِلْمَ ذَلِكَ كُلِّهِ تَمَامًا ثُمَّ اسْتَعِينِي بِمَا لِلَّهِ مِنْهُ
وَوَقِّفْنِي لِلْقُوَّةِ فِي مَا تَبَصَّرْتُ مِنْ عِلْمِهِ حَتَّى لَا يَفُوتَنِي
اسْتِعْمَالُ شَيْءٍ عِلْمَتَيْنِيهِ وَلَا تَقْلُ أَرْكَانِي عَنِ الْحُقُوقِ
فِيمَا أَلْهَمْتَنِيهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا شَرَفْتَنَا
بِهِ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا أَوْجَبْتَ لَنَا الْحَقَّ عَلَى
الْخَلْقِ بِسَبَبِهِ اللَّهُمَّ اجْعَلْنِي أَحَبَّ إِلَيْكَ مِنْهُمْ هَيْبَةَ السُّلْطَانِ
الْمُسَوِّفِ وَأَبْرَهُمَا بَرًّا الْأَمِيرِ الرَّؤُوفِ وَاجْعَلْ طَاعَتِي
لِوَالِدِي وَبِرِّي لِي بِمَا آفَرْتَ لِعَيْنِي مِنْ رَقْدَةِ الْأَوْسَانِ
وَأَنْتَ لِي بِصَدْرِي مِنْ شَرِّبَةِ الظُّلَمَانِ حَتَّى أَوْشِرَ
عَلَى هَوَايَ هَوَاهُمَا وَأَقْتَدِ مَعِيَ رِضَائِي رِضَاهُمَا

And protect me and my offspring from the Devil, the one who was driven away with stones, and from the mischief of venomous and stinging¹ creatures, and the vulgar² and the mean ; and from the mischief of every obstinate devil ; and from the mischief of every malicious king ; and from the mischief of envious and haughty richmen ; and from the mischief of the weak and the strong, the high and the low, the great and the small, the nigh and the distant ; and from the mischief of every one of the genii or mankind, who insisted upon fighting against Thy Apostle or the people of his house ; and from the evil of every creature that moveth on the earth, and whose forelock is held by Thee : Verily, Thou art on the right path.

O Lord bless Mohammad and his Al (family), and whoever intendeth to wrong me, turn him away from me and ward off from me his device, and repel from me his evil, and put (the noose of) his fraud around his own neck,³ and place before him a barrier till Thou makest blind his eye from seeing me, and deafen his ear that he may not hear of me, and lock up his mind when about to think of me, and render his tongue dumb concerning me, and crush his head and disgrace his dignity, and break his pride, and humble his neck, and demolish his greatness,⁴ and render me safe from all his mischief, evil, backbiting, talebearing, slander, envy, malice, toils, traps, and his foot soldiers and cavalry.

Verily, Thou art possessor of glory and power !

1 The word *himmamah* includes all sorts of creatures that bite or sting. T.

2 *Ulu*, reverse his fraud around his own neck. (Cf. Turn the tables upon him, let him be caught in his own trap. T)

4 Power

وَأَعَذَّنِي وَذُرِّيَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ وَمِنْ شَرِّ السَّاقِطَةِ
وَالْهَامَةِ وَالْعَامَةِ وَاللَّامَةِ وَمِنْ شَرِّ كُلِّ شَيْطَانٍ مَرِيدٍ
وَمِنْ شَرِّ كُلِّ سُلْطَانٍ عَنِيدٍ وَمِنْ شَرِّ كُلِّ مُتَرَفٍّ خَفِيدٍ وَ
مِنْ شَرِّ كُلِّ ضَعِيفٍ وَشَدِيدٍ وَمِنْ شَرِّ كُلِّ شَرِيفٍ وَضَعِيفٍ
وَمِنْ شَرِّ كُلِّ صَغِيرٍ وَكَبِيرٍ وَمِنْ شَرِّ كُلِّ قَرِيبٍ وَبَعِيدٍ وَ
مِنْ شَرِّ كُلِّ مَنْ نَصَبَ لِرَسُولِكَ وَلَا هِلَ بَيْنَهُ حَرْبًا مِّنَ
الْبَحْنِ وَالْإِنْسِ وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا
إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
مَنْ آوَاذَنِي بِسُوءٍ فَاصْرِفْهُ عَنِّي وَادْحَرْ عَنِّي مَكْرَهُ وَ
اِذْ رَأَى عَيْنِي شَرَّهُ وَرُدَّ كَيْدَهُ فِي تَحْرِيمٍ وَاجْعَلْ بَيْنَ يَدَيْهِ
سَدًّا أَحْشَى نَهْيِي عَيْنِي بَصَرَهُ وَنُصْمَ عَنِّي ذِكْرِي سَمْعَهُ وَ
تُقْفِلْ دُونَ إِنْخِطَارِي قَلْبَهُ وَتُخْرِسْ عَنِّي لِسَانَهُ وَتَقْطَعْ
رَأْسَهُ وَتُنْذِلْ عِزَّهُ وَتُلْهِسْ جَبْرُوتَهُ وَتُنْذِلْ رَقَبَتَهُ وَتَقْطَعْ
كِبَرَهُ وَتُوْمِنِّي مِنْ جَمِيعِ ضَرَرِهِ وَشَرِّهِ وَتَعِزِّهِ وَتَهْمِزِهِ
وَتُلْزِمِهِ وَتَحْدِيهِ وَتَعْدَاوِيهِ وَحَبَائِلِهِ وَمَصَائِدِهِ وَرَجُلَهُ
وَخَبِيلَهُ إِنَّكَ عَزِيزٌ قَدِيرٌ

23. He prayeth for safety, and for grace to
return thanks for the same.

O Lord bless Mohammad and his Al (family), and clothe me with Thy safety, and honor me with Thy safety, and guard me with Thy safety, and make me independent with Thy safety, and bestow on me as alms Thy safety, and favour me with Thy safety, and spread out for me Thy safety, and make Thy safety suitable to me, and do not interpose distance between me and Thy safety, either in this world or the next.

O Lord bless Mohammad and his Al (family); and grant me a safety, sufficient, healing, exalted, growing; and a safety that would create safety in my body; a safety of this world and the next:

And favour me with health, and security, and peace, in my faith and body; and insight in my mind; and success in my affairs; and fear of Thee and dread of Thee; and power to perform what Thou hast commanded, for Thy service; and avoidance of what Thou hast forbidden me to do.

My God! O Lord always give me, grace to perform the Hajj¹ and the Omrah,² and to visit the tomb of Thy prophet—Thy blessings on him, and Thy mercy and favours on him and his Al (family)—and tombs of the Al (family) of Thy apostle, peace be on them, as long as Thou keepest me alive, in my present year and every future year:

And let this be accepted, approved, remembered by Thee and stored up by Thee.

And let my tongue utter Thy praise, Thy thanks, Thy remembrance and a handsome eulogy upon Thee:

And enlarge my mind for receiving directions (for the acceptance) of Thy faith:

1. The great pilgrimage.

2. The lesser pilgrimage.

وَكَا مِنْ حُجَّاتِكَ يَا سَيِّدَ الْإِسْلَامِ إِذَا شَاءَ إِلَهُ الْعَالَمِينَ بِكَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآلِ سَيِّدِي عَافِيَتِكَ وَجَلَدِي عَافِيَتِكَ
وَحَصْنِي بِعَافِيَتِكَ وَآكِرُ مِنِّي بِعَافِيَتِكَ وَأَغْنِنِي بِعَافِيَتِكَ
وَتَصَدَّقْ عَلَى بِعَافِيَتِكَ وَهَبْ لِي عَافِيَتَكَ وَأَخِيرَ شَيْئِي
عَافِيَتَكَ وَأَصْلِحْ لِي عَافِيَتَكَ وَلَا تَفْرِقْ بَيْنِي وَبَيْنَ عَافِيَتِكَ
فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَعَافِنِي
عَافِيَةً كَافِيَةً شَافِيَةً عَالِيَةً نَاصِيَةً عَافِيَةً تُؤَلِّدُنِي بِدِينِي
الْعَافِيَةَ عَافِيَةَ الدُّنْيَا وَالْآخِرَةِ وَأَمْنٌ عَلَى بِالصِّحَّةِ وَ
الْأَمْنِ وَالسَّلَامَةِ فِي دِينِي وَبَدَنِي وَالْبَصِيرَةِ فِي قَلْبِي
وَالنَّفَازَةِ فِي أُمُورِي وَالْخَشْيَةِ لَكَ وَالْخَوْفِ مِنْكَ وَالْقُوَّةَ
عَلَى مَا أَمَرْتَنِي بِهِ مِنْ طَاعَتِكَ وَالْإِجْتِنَابَ لِمَا نَهَيْتَنِي عَنْهُ
مِنْ مَعْصِيَتِكَ إِلَهِي اللَّهُمَّ وَأَمْنٌ عَلَيَّ يَا بَاقِيَهُ الْعُمُورِ
زِيَارَةِ قَبْرِ رَسُولِكَ صَوَاثِلِكَ عَلَيْهِ وَرَحْمَتِكَ وَبَرَكَاتِكَ
عَلَيْهِ وَعَلَى آلِهِ وَآلِ رَسُولِكَ عَلَيْهِمُ السَّلَامُ أَبَدًا مَا أَبْقَيْتَنِي
فِي عَامِي هَذَا وَفِي كُلِّ عَامٍ وَاجْعَلْ ذَلِكَ مَقْبُولًا مَشْكُورًا
مَذْكُورًا لَدَيْكَ مَذْخُورًا عِنْدَكَ وَأَنْطِقْ بِحَمْدِكَ وَشُكْرِكَ وَتَكْرِيمِكَ
وَحُسْنِ الثَّنَاءِ عَلَيْكَ لِسَانِي وَاشْرَحْ لِي رَأْيِي فِي دِينِكَ وَقَلْبِي

O Lord bless Mohammad and his Al (family), and favour me with what is just, when I fail to thank Thee for what Thou didst confer on me, in prosperity, and poverty, and health and sickness; till I feel in my soul the comfort of approbation and satisfaction of my conscience with what is due unto Thee, in all things that happen in time of fear, and peace, and pleasure, and anger, and harm, and benefit.

O Lord bless Mohammad and his Al (family), and favour me with freedom of my breast from envy, till I envy none of Thy creatures for anything of Thy bounty; and till I see none of Thy favours on any of Thy creatures, in any matter sacred, or secular, or peace, or piety, or power or prosperity, but expect for myself better than these through Thee and from Thee: Thou art alone, having no partner!

O Lord bless Mohammad and Al (his family), and give me security from faults, and safety from errors, in this world and hereafter, in case of satisfaction and displeasure; till I be in respect to whatever happens unto me thereby, in an even state of mind,—working in obedience to Thee, preferring Thy approbation to everything else, in dealing with friends and enemies; till my enemy be safe from my oppression and tyranny, and my friend giveth up all hope of my partiality and of debasement of my passions:

And let me be of those who invoke Thee sincerely, in prosperity, as do the afflicted in time of their supplication. Verily Thou art praiseworthy and great!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْزُقْنِي الْحَقَّ عِنْدَ
 تَقْصِيرِي فِي الشُّكْرِ لَكَ بِمَا أَنْعَمْتَ بِهِ عَلَيَّ فِي الْيَمِّ وَالْعُسْرِ وَالصَّحَّةِ
 وَالسَّقِيمِ حَتَّى أَعْرِفَ مِنْ نَفْسِي رَوْحَ الرِّضَا وَطَمَآنِينَةَ النَّفْسِ
 مِنْهُ بِمَا يَجِبُ لَكَ فِيمَا جَدْتُ فِي حَالِ الْخَوْفِ وَالْأَمَنِ وَالرِّضَا
 وَالْخُطْبِ وَالضَّرَرِ وَالنَّفْعِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي
 سَلَامَةَ الصَّدْرِ مِنَ الْحَسَدِ حَتَّى لَا أَخُصِدَ أَحَدًا مِنْ خَلْقِكَ
 عَلَى شَيْءٍ مِنْ فَضْلِكَ وَحَتَّى لَا أَرَى نِعْمَةً مِنْ نِعَمِكَ عَلَى أَحَدٍ
 مِنْ خَلْقِكَ فِي دِينٍ أَوْ دُنْيَا أَوْ عَافِيَةٍ أَوْ تَقْوَى أَوْ سَعَةٍ أَوْ
 رَحَاءٍ إِلَّا رَجَوْتُ لِنَفْسِي أَفْضَلَ ذَلِكَ إِلَيْكَ وَمِنْكَ وَحَدَّثَكَ
 لَا تُهْرِيكَ لَكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي التَّحَفُّظَ
 مِنَ الْخَطَايَا وَالْإِحْتِرَاسَ مِنَ الزَّلِيلِ فِي الدُّنْيَا وَالْآخِرَةِ
 فِي حَالِ الرِّضَا وَالْغَضَبِ حَتَّى أَكُونَ بِمَا يَرُدُّ عَلَيَّ مِنْهُمَا
 بِمَنْزِلَةِ سَوَاءٍ عَامِلًا بِطَاعَتِكَ مُؤْتِرًا لِرِضَاكَ عَلَى مَا سَوَاهَا
 فِي الْأَوَّلِيَاءِ وَالْآخِرَاءِ حَتَّى يَأْمَنَ عَدُوِّي مِنْ ظُلُمِي وَ
 جَوْرِي وَيَأْتِسَ وَلِيْعِي مِنْ مَبْلِي وَانْجَطَّاطِي هَوَايَ وَ
 اجْعَلْنِي مِمَّنْ يَدْعُوكَ فَخَلِصًا فِي الرَّحَاءِ دُعَاءَ الْخُلَاصِينَ
 الْمُضْطَرِّينَ لَكَ فِي الدُّعَاءِ إِنَّكَ جَمِيدٌ قَبِيدٌ

And let me be, in all my circumstances, preserved, guarded, defended, covered, protected, sheltered and secure.

O Lord bless Mohammad and his Al (family), and help me to discharge all Thou hast imposed upon me, and what Thou hast required me to do for Thyself, by way of duty due unto Thee, or for the benefit of any one of Thy creatures :

And if my body be too weak for it, any my strength be too small for it, and my power fail to attain it, and my property and possessions fail to suffice for it, whether I remember it or have forgotten it, and it be from among that which Thou hast reckoned against me, and I have no remembrance of it in my consciousness, then enable me to discharge it with Thy magnificent bounty, and abundance of what is with Thee,—for, verily, ample means are with Thee, and Thou art generous:—so that there may not remain with me anything, whereby Thou mayest desire to deduct from my good deeds, or multiply my evil ones, on the day I meet Thee, O my sustainer !

O Lord bless Mohammad and his Al (family) and favour me with a liking to serve Thee for my (good) hereafter, till I feel its truth in my mind, and till piety prevails over me in this world, and till I do good deeds willingly, and remain safe from evil on account of dread and terror

And favour me with a light, with which I may walk among men, obtain guidance in darkness, and enlighten myself in doubt and uncertainties.

O Lord bless Mohammad and his Al (family), and give me dread of the threatened punishment, and longing for the promised reward, till I actually get a foretaste of the pleasure of what I pray Thee for, and of the pain of what I seek Thy protection from.

O Lord, verily, Thou knowest what is proper for me, in the affairs of this world and the next; therefore, grant the fulfilment of my needs.

وَأَجْعَلْنِي فِي كُلِّ حَالٍ فِي مَقْصُودٍ مَكْنُونٍ أَتَعْرُوسًا مَسْتَوْرًا
مَمْنُونًا مَعَادًا أَجْمَارًا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَإِلَيْهِ رَاقِصٌ عَنِّي
كُلُّ مَا أَلْزَمْتَنِيهِ وَفَرَضْتَهُ عَلَيَّ لَكَ فِي وَجْهِ مِنْ وَجْهِهِ
طَاعَتِكَ أَوْ لَخْلَافِي مِنْ خَلْقِكَ وَإِنْ ضَعُفَ عَنِّي ذَلِكَ بَدَانِي
وَوَهَمْتَ عَنْهُ قُوَّتِي وَلَمْ تَنْلَهُ مَقْدُرَتِي وَلَمْ تَسْغُرْ مَا لِي وَلَا
تَدَاتْ يَدِي ذِكْرَتُهُ أَوْ نِسْبَتُهُ وَهُوَ يَا رَبِّ وَمَا قَدْ أَحْصَيْتُهُ
عَلَيَّ وَأَغْفَلْتُهُ أَنَا مِنْ نَفْسِي فَأَدِّهِ عَنِّي مِنْ جَزِيلِ عَطِيَّاتِكَ
وَكُنْ لِي مَا عِنْدَكَ فَإِنَّكَ وَاسِعٌ كَرِيمٌ حَتَّى لَا يَبْغِي عَلَيَّ شَيْءٌ
مِنْهُ تُرِيدُ أَنْ تُفَاصِّنِي بِهِ مِنْ حَسَنَاتِي أَوْ تُضَاعِفَ بِهِ مِنْ
سَيِّئَاتِي يَوْمَ الْقَالِ يَا رَبِّ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَإِلَيْهِ وَ
ارْزُقْنِي الرِّغْبَةَ فِي الْعَمَلِ لَكَ لِأَخِرَتِي حَتَّى أَعْرِفَ صِدْقَ
ذَلِكَ مِنْ قَلْبِي وَحَتَّى يَكُونَ الْغَالِبُ عَلَيَّ الرَّهْدُ فِي دُنْيَايَ
وَحَتَّى أَعْمَلَ الْحَسَنَاتِ شَوْقًا وَآمَنَ مِنَ السَّيِّئَاتِ فَرَقًا وَخَوْفًا
وَهَبْ لِي نُورًا آمِشِي بِهِ فِي النَّاسِ وَأَهْتَدِي فِي الظُّلُمَاتِ وَ
اسْتَضِيْ بِهِ مِنَ الشُّكِّ وَالشُّبُهَاتِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَإِلَيْهِ وَارْزُقْنِي خَوْفَ غَيِّمِ الْوَعِيدِ وَشَوْقَ ثَوَابِ الْمَوْعُودِ
حَتَّى أَجِدَ لَكَ مَا أَدْعُوكَ لَهُ وَكَأَبَةً مَا اسْتَجِيرُ بِكَ مِنْهُ اللَّهُمَّ
قَدْ تَعَلَّمْتُ مَا يُبْغِي عَنِّي مِنْ أَمْرِ دُنْيَايَ وَآخِرَتِي فَكُنْ بِمَوَاسِي حَقِيًّا

22. His prayer in hardships and difficulties.

O Lord, Thou hast required of my soul the performance of that over which Thou hast more power than I; and Thy authority over it and me is stronger than mine.

Therefore, let me have that from my soul which would please Thee with me, and take from my soul what would satisfy Thee, in peace and safety

O Lord I have no strength for toil, nor patience in time of trial, nor power to bear poverty: Therefore, do not deprive me of my sustenance, and do not cause me to rely upon Thy creatures—nay, let Thyself satisfy my need, and undertake to provide for me, and watch over me, in all my affairs:

For, verily, if Thou entrust me to my heart * I shall be humbled by it, and shall fail to perform that, wherein lies its good:

And if Thou make me over to the care of Thy creatures, they will frown at me; and if Thou dost consign me to my kindred they will disappoint me, and if they give anything to me at all, they will give little, reluctantly, and will reproach me long and will often dispraise me.

Therefore, with Thy bounty, O Lord make me independent; and with Thy glory make me prosperous; and with Thy abundance make me rich; and supply my need from what is with Thee.

O Lord bless Mohammad and his Al (family), and deliver me from envy, and restrain me from sins, and check me from doing things forbidden, and do not let me be encouraged in disobedience, and let my longings be with Thee and my satisfaction in what cometh to me from Thee; and bless me in what sustenance Thou hast given me, and in what Thou hast conferred upon me, and in what Thou hast favoured me with:

* The seat of passions, ambition and desires.

وَكَايْنِ دَعَاكَ يَا سَلَامٌ دَعَاكَ يَا سَلَامٌ دَعَاكَ يَا سَلَامٌ

اللَّهُمَّ إِنَّكَ كَلَّمْتَنِي مِنْ نَفْسِي مَا أَنْتَ أَمَّا كَيْ بِهِ مِثِّي وَ
قَدْ رَأَيْتُكَ عَلَيْهِ وَعَلَى أَغْلَبُ مِنْ قُدْرَتِي فَأَعْطِنِي مِنْ نَفْسِي
مَا يُرْضِيكَ عَنِّي وَخُذْ لِنَفْسِكَ رِضَاهَا مِنْ نَفْسِي فِي عَاقِبَةِ
اللَّهُمَّ لَا طَاقَةَ لِي بِالْجُهِدِ وَلَا صَبْرِي عَلَى الْبَلَاءِ وَلَا قُوَّةَ
لِي عَلَى الْفَقْرِ فَلَا تَحْطُرْ عَلَى رِزْقِي وَلَا تَكِلْنِي إِلَى خَلْقِكَ بَلْ
تَفَرِّدْ بِحَاجَتِي وَتَوَلَّ نَفَايَتِي وَانْظُرْ إِلَيَّ فِي جَسِيمِ أُمُورِي
فَإِنَّكَ إِنْ وَكَلْتَنِي إِلَى نَفْسِي عَجَزْتُ عَنْهَا وَلَمْ أَقُمْ مَا فِيهِ
مَصْلَحَتُهَا وَإِنْ وَكَلْتَنِي إِلَى خَلْقِكَ تَجَهَّمُونِي وَإِنْ أَلْجَأْتَنِي
إِلَى قَرَابَتِي حَرَمُونِي وَإِنْ أَعْطُوا أَعْطُوا قَلِيلًا نَكِدًا أَوْ مَنُوءًا
عَلَى طَوِيلًا وَدَمُوءًا كَثِيرًا فَيَقْضِيكَ اللَّهُمَّ فَأَغْنِنِي وَ
يَعْظَمِيكَ فَأَنْعَمْنِي وَبَسِّعِيكَ فَابْسُطْ يَدِي وَبِمَا عِنْدَكَ
فَأَلْفِنِي اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَخَلِّصْنِي مِنَ الْحَسَدِ
وَاحْصُرْنِي عَنِ الدُّنُوبِ وَوَرِّعْنِي عَنِ الْمَحَارِمِ وَلَا تُجْعَلْنِي
عَلَى السَّعَاصِي وَاجْعَلْ هَوَايَ عِنْدَكَ وَرِضَايَ فِيمَا يَبْدُ
عَلَى مَنِّكَ وَبَارِكْ لِي فِيمَا رَزَقْتَنِي وَفِي مَا حَوَّلْتَنِي وَفِي مَا أَنْعَمْتَ عَلَيَّ

O Lord bless Mohammad and his Al (family) and empty my heart (of everything) for Thy love, and engage it in remembering Thee, and exalt it with fear of Thee and dread of Thee, and strengthen it with longing towards Thee, and incline it towards Thy obedience, and move it in the path most loved by Thee ; and let it, throughout the days of my life, soften with a longing for what is with Thee ; and let fear of Thee, be my provision, on my journey from this world ; and let my departure be towards Thy mercy and my entry into Thy approbation.

And let my abode be in Thy Paradise, and grant me strength whereby I may bear all things approved by Thee.

And let my flight be towards Thee ; and my longing for what is with Thee ; and clothe my heart with abhorrence of Thy wicked creatures, and grant me love for Thee and for Thy friends and Thy servants :

And do not put me under obligation to any wicked person or infidel, nor let him be favoured by me, nor let me have need of him :

Nay let the calmness of my mind, and the comfort of my soul, and my independence, and my self-sufficiency be from Thee and from Thy righteous creatures :

O Lord bless Mohammad and his Al (family) and let me be their companion, and make me their supporter ; and favour me with a desire for Thyself ; and give me grace to do for Thy sake what Thou lovest and approvest :

Verily, everything is under Thy power, and this is easy for Thee !

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَفَرِّغْ قَلْبِي لِعِبَادَتِكَ وَاشْفَعْهُ
 بِذِكْرِكَ وَانْقِصْهُ بِخَوْفِكَ وَبِالْوَجَلِ مِنْكَ وَقِيِّمْ بِالرَّغْبَةِ
 إِلَيْكَ وَأَمَلِهِ إِلَى طَاعَتِكَ وَاجْزِهِ فِي أَحَبِّ السُّبُلِ إِلَيْكَ
 وَذَلِّلْهُ بِالرَّغْبَةِ فِيمَا عِنْدَكَ أَيَّامَ مَحْيَايَ كُلِّهَا وَاجْعَلْ
 تَفْوَاكِ مِنَ الدُّنْيَا زَادِي وَدَالِي رَحْمَتِكَ رِخْلِي وَفِي مَرْضَايَاكَ
 مَدِي خَلِي وَاجْعَلْ فِي جَنَّتِكَ مَنَوَايَ وَهَبْ لِي قُوَّةَ احْتِمَالِ
 بِهَا جَهَنَّمَ مَرْضَايَاكَ وَاجْعَلْ فِرَارِي إِلَيْكَ وَرَغْبَتِي فِيمَا
 عِنْدَكَ وَآلِسْ قَلْبِي الْوَحْشَةَ مِنْ شَرِّ رِخْلَيْكَ وَهَبْ لِي
 الْإِنْسَانَ يَكُ قِيَاؤِيَايَاكَ وَأَهْلِي طَاعَتِكَ وَلَا تَجْعَلْ
 إِفْجَارِي وَلَا كَافِرِي عَلَى مِنَّةٍ وَلَا لَهْ عِنْدِي يَدَاؤِلَاؤِي
 إِلَيْهِمْ حَاجَةً بَلِّ اجْعَلْ سُكُونُ قَلْبِي وَأُنْسَ نَفْسِي وَسُكُونِي
 وَكَفَايَتِي بِكَ وَبِخِيَارِ خَلْقِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 وَاجْعَلْنِي لَهُمْ قَرِينًا وَابْنًا لَهُمْ نَفْسِيرًا وَآمِنًا عَلَى
 بِشَوَاقِي إِلَيْكَ وَبِالْعَمَلِ لَكَ بِمَا يُحِبُّ وَتَرْضَى إِنَّكَ تَعْلَى
 كُلِّ شَيْءٍ قَدِيرٌ وَذَلِكَ عَمَلُكَ تَسْبِيحُهُ

Thy decree concerning me is just. I have no strength to go out of Thy kingdom, nor can I pass beyond Thy power; nor can I attract Thy love, win Thy approbation, nor obtain what is with Thee, except by serving Thee and by Thy gracious indulgence.

My Lord, I rose in the morning and brought the day to a close, being all the while Thy humble creature, having no power either to benefit or injure my soul; but through Thee; I bear this witness against my soul and acknowledge the weakness of my strength and the scarcity of my means.

Therefore, fulfil what Thou hast promised me; and accomplish for me what Thou hast given me:

For, verily, I am Thy servant meek, humble, weak, miserable, contemptible, despicable, insignificant, needy, timid and seeking shelter.

O Lord bless Mohammed and his Al (family), and do not let me forget to remember Thee; because of what Thou hast given me; nor let me neglect Thy goodness in conferring blessings upon me; and let me not be hopeless concerning Thy acceptance of me, although Thou mayest delay helping me, no matter if I be in prosperity, or poverty, or hardship or comfort, or safety, or calamity, or privation, or opulence, or wealth, or indigence, or misery or happiness.

O Lord bless Mohammad and his Al (family), and let me bless, praise and thank Thee, in all my circumstances, so that I may not be too glad over what Thou hast given me of this world, nor too sorry for what Thou hast denied me of it; and inspire my heart with Thy fear; and employ my body in what Thou wouldst accept from me; and engage my soul in Thy service, disregarding every thing that happens to me, so that I may not like anything that Thou dislikest, nor dislike anything that Thou likest.

عَدْلٌ فِي قَضَائِكَ وَلَا قُوَّةَ لِي عَلَى الْخُرُوجِ مِنْ سُلْطَانِكَ
 وَلَا اسْتِطَاعَةَ لِي بِهَا وَرَقَةً قَدْ رَتَبْتَ وَلَا اسْتِثْبَاتَ لِي هَوَاكَ وَلَا انْتِزَاعَ
 رِضَاكَ وَلَا أَنَا لِمَا عِنْدَكَ إِلَّا بِطَاعَتِكَ وَبِفَضْلِ رَحْمَتِكَ
 إِلَهِي أَصْبَحْتُ وَأَمْسَيْتُ عَبْدًا إِذَا خَرَّ لَكَ لَا أَمْلِكَ لِنَفْسِي
 نَفْعًا وَلَا ضَرًّا إِلَّا بِكَ أَشْهَدُ بِذَلِكَ عَلَى نَفْسِي وَأَعْتَرِفُ بِضَعْفِ
 قُوَّتِي وَقِلَّةِ حِيلَتِي فَأَخْزِلْنِي مَا وَعَدْتَنِي وَتَمِّمْنِي مَا أَلْتَمَسْتَنِي
 فَإِنِّي عَبْدُكَ الْمُسْتَكَيْنُ الضَّعِيفُ الضَّرِيرُ الذَّلِيلُ الْحَوِيلُ
 الْمُهَيَّنُ الْفَقِيرُ الْخَائِفُ الْمُسْتَغِيرُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 وَلَا تَجْعَلْنِي نَاسِيًا لِدُكْرِكَ فِيمَا أَوْلَيْتَنِي وَلَا غَافِلًا لِحَسَانِكَ
 فِيمَا أَوْلَيْتَنِي وَلَا إِسَاءَةً لِي وَإِنْ أَبْطَأَتْ عَنِّي فِي
 سَرَاءٍ كُنْتُ أَوْضَرَاءَ أَوْ شِدَّةٍ أَوْ رَخَاءٍ أَوْ عَافِيَةٍ أَوْ بَلَاءٍ أَوْ
 بُؤْسٍ أَوْ نِعْمَاءٍ أَوْ جَدَةٍ أَوْ لَوَاءٍ أَوْ فَقْرٍ أَوْ غِنَى اللَّهُمَّ صَلِّ
 عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ ثَنَاءِي عَلَيْكَ وَمَدْحِي إِيَّاكَ وَ
 سَمِيحِي لَكَ فِي كُلِّ حَالٍ حَتَّى لَا أَفْرَحَ بِمَا أَلَيْتَنِي مِنَ الدُّنْيَا
 وَلَا أَحْزَنَ عَلَى مَا مَنَعْتَنِي فِيهَا وَأَشْعِرْ قَلْبِي تَقْوَالَكَ وَ
 اسْتَعْلَ بَدَنِي فِيمَا تَقَبَّلَهُ مِنِّي وَاشْغَلْ بِطَاعَتِكَ نَفْسِي عَنْ كُلِّ
 مَا يَرُدُّ عَلَى حَتَّى لَا أَحِبَّ شَيْئًا مِنْ مَخْطَاكَ وَلَا اسْتَخْطَشَ شَيْئًا مِنْ رِضَاكَ

21. His prayer when anything grieved him or a sense of error made him sad.

O Lord, O Guardian of the weak individual, Thou who dost give protection against terrible things, errors have made me solitary, and there is no companion with me; and I am weakened by Thy wrath, so there is none to support me; and I have become sensible of the dread of meeting Thee, so there is none to pacify my apprehension, and none who can remove my fear when Thou hast threatened me; and who can support me when Thou hast made me solitary, and who can strengthen me when Thou hast weakened me.

O Lord, there is no one to give shelter to the creatures, but the Creator; and no one can give refuge to the weak, but the strong; and no one helps to win the object sought for, except the seeker and in Thy hand my Lord, are all these means of assistance, and with Thee, is shelter and refuge. Therefore, bless Mohammad and his Al (family), and protect me in my escape and fulfil my desire.

O Lord if Thou turnest away from me Thy gracious countenance, † and withholdest from me Thy magnificent bounty, or keepest back from me Thy sustenance, or cuttest off from me Thy connection, I shall find no way to realize any object of my hope without Thee; and shall have no power over what is with Thee, with the help of any other than Thee; for, verily, I am Thy servant and in Thy power, and my forelock is in Thy hand, I have no command side by side with Thine; effective in me is Thy command.*

† "The turning away of countenance" denotes displeasure. Therefore, the expression only means, 'If Thou be angry with me,' without any physical significance being intended.

* The text reads :—

"Mazin āya amroka."

of Qasbi :—

چودر رگ خون چردرتن جان روان حکم تر در اشیا

Thy command is in force in all things, just as the blood runs within the veins or the soul inside the body, T.

وَكَانَ مِنْ حَمَائِكُمُ السَّالِكِينَ أَكْرَمَ وَأَهْيَا الْخَطَايَا

اللَّهُمَّ يَا سَكَا فِي الْفَرْدِ الطَّيِّبِ وَوَاقِيَ الْأَمِيرِ الْخَوْفِ
 أَفَرَدْتَنِي الْخَطَايَا فَلَا صَاحِبَ مَعِيَ وَطَعَنْتُ عَنْ غَضَبِكَ
 فَلَا مُوَدَّةَ لِي وَأَشْرَفْتَ عَلَى خَوْفِ لِقَائِكَ فَلَا مُسَكِّنَ
 لِرَوْعَتِي وَمَنْ يُؤْمِنُنِي مِنْكَ وَأَنْتَ أَخَفْتَنِي وَمَنْ يُسَاعِدُنِي
 وَأَنْتَ أَفَرَدْتَنِي وَمَنْ يُقَوِّنِي وَأَنْتَ أَضَعَفْتَنِي يَا أَلَا رَبُّ عَلَى
 مَرْبُوبٍ وَلَا يُؤْمِنُ إِلَّا غَالِبٌ عَلَى مَغْلُوبٍ وَلَا يُعِينُ إِلَّا طَالِبٌ
 عَلَى مَطْلُوبٍ وَيَبْدَأُكَ يَا إِلَهِي بِحَجْمِ ذَلِكَ السَّبَبِ وَالْيَاكَ الْمَفْرُ
 وَالْمَهْرَبُ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَابْحَثْ مُرَدِّي وَارْحَمْ مُطْلَبِي
 اللَّهُمَّ إِنَّكَ إِنْ صَرَفْتَ عَنِّي وَجْهَكَ الْكَرِيمَ أَوْ مَنَعْتَنِي فَضْلَكَ
 الْكَرِيمَ أَوْ حَفَلْتَ عَلَى رِزْقِكَ أَوْ قَطَعْتَ عَنِّي سَبَبَكَ
 لَمْ أَجِدِ السَّبِيلَ إِلَى بَيْتِكَ مِنْ أَمَلِي غَيْرَكَ وَلَمْ أَقْدِرْ عَلَى
 مَا عِنْدَكَ بِمَعُونَةِ سِوَاكَ فَإِنِّي عَبْدُكَ وَفِي قَبْضَتِكَ
 نَاصِيَتِي بَيْدِكَ لَا أَمْرَ لِي مَعَ أَمْرِكَ مَا ضَرَفِي حُكْمَكَ

with poverty, lest I beg of those who receive their living from Thee, and ask favour of the wicked and be tempted, thereby, to praise him who giveth me, and fall into disparaging him who denieth me; while, Thou art above all of them the master of Bounty and Refusal.

O Lord! bless Mohammad and his Al (family) and give me accuracy in worship, and happiness in piety, and knowledge in practice, and chastity in beneficence.

O Lord! let my term of existence end with Thy pardon, and verify my conduct^a in expecting Thy mercy, and make it easy for me to win Thy approbation, and let in all circumstances my actions be good.

O Lord! bless Mohammad and his Al (family) and remind me to adore Thee in times of neglect, and employ me in serving Thee in the days of leisure (intermission), and indicate for me an easy path to Thy love so that I may obtain the good of this world and hereafter.

O Lord! bless Mohammad and his Al (family) more than Thou didst bless any of Thy creatures before him, and more than Thou wilt bless any one after him, and give us that which is good in this world and the next, and graciously, protect me from torment of the Fire.

(a) Hope, according to another reading.

يَا لِقَتَارٍ فَاسْتَرْزِقْ أَهْلَ رِزْقِكَ وَاسْتَعِظْ بِشَرِّ رِ
خَلْقِكَ فَأَقْتَتِنْ بِحَمِيدٍ مِّنْ أَعْطَايِي وَأُبْتَلِ بِذِيٍّ مِّنْ مِّنْعِيْ
وَأَنْتَ مِثْلُ مَنْ دُونِهِمْ وَلِيُّ الْأَعْطَاءِ وَالْمَنْعِ اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي صِحَّةً فِي عِبَادَةٍ وَقَرَأَةً فِي زَهَادَةٍ
وَعِلْمًا فِي اسْتِعْمَالٍ وَوَرَعًا فِي إِجْمَالٍ اللَّهُمَّ اخْتِمْ بِعَفْوِكَ
أَجَلِي وَحَقِّقْ فِي رَحْمَتِكَ رَحْمَتَكَ إِلَهِي وَسَهِّلْ لِي بُلُوغَ رِضَاكَ
سُبُلِي وَحَسِّنْ فِي جَمِيعِ أَحْوَالِي عَمَلِي اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَتَبَهَّجْنِي لِذِكْرِكَ فِي أَوْقَاتِ الْغَفْلَةِ وَاسْتَعِظْنِي بِطَاعَتِكَ
فِي أَيَّامِ الْمُهَلَّةِ وَاتَّهَجِّرْ لِي إِلَى مَحَبَّتِكَ سَبِيلًا سَهْلَةً أَكْمِلْ
لِي بِهَا خَيْرَ الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
كَأَفْضَلِ مَا صَلَّيْتَ عَلَى أَحَدٍ مِّنْ خَلْقِكَ قَبْلَهُ وَأَنْتَ مُصَلِّ
عَلَى أَحَدٍ بَعْدَهُ وَإِنِّي فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ
وَقِي بِرَحْمَتِكَ عَذَابَ النَّارِ

error and spare me from bearing the unpleasant doings of Thy creatures, and grant me peace on the day of resurrection and favour me with handsome guidance.

O Lord! bless Mohammad and his Al (family) and ward off (evil) from me with Thy grace, and nourish me with Thy blessing—and reform me with Thy graciousness and cure me with Thy goodness and hide me in the shelter of Thy mercy and clothe me with Thy approbation, and help me, when matters grow difficult about me, (to choose) the most righteous of them, and when actions become dubious, (to select) the purest of them, and when the creeds conflict, (to adopt) the most praiseworthy of them.

O Lord! bless Mohammad and his Al (family) and crown me with sufficiency and adorn me with the grace of Thy love,¹ and grant me true guidance and do not try me with prosperity and confer on me the beauty of comfort and do not make my life a succession of trials, and do not reject my prayer with repulsion; for, I do not recognize any as Thy rival, and I do not call upon any as Thy equal.

O Lord! bless Mohammad and his Al (family) and restrain me from extravagance and preserve my subsistence from waste and increase my possessions by giving blessing therein and let me walk along the path of benevolence;² in whatever I spend my (wealth).

O Lord! bless Mohammad and his Al (family) and spare me the pain of earning, and give me livelihood without measure so that search (after it) may not take me away from Thy worship, and I may not have to bear the evil consequences of earning (wealth) by unfair means.

O Lord! therefore grant me by Thy power what I desire and protect me with Thy glory from what I fear.

O Lord! bless Mohammad and his Al (family) and guard my honour with prosperity and do not disgrace my dignity

1. Authority.

2. Guidance.

وَأَكْفِنِي مَوْنَةَ مَعَرَّةِ الْعِبَادِ وَهَبْ لِي آمِنَ الْمَعَادِ وَأَمْنِي
حُسْنَ الْإِرْشَادِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَادْرَأْ عَنِّي
بِطُفِكَ وَأَعِزَّنِي بِبِعْمَتِكَ وَأَصْلِحْ عَنِّي بِكَرَمِكَ وَدَاوِنِي
بِصُنُوحِكَ وَأَظْلِمْنِي فِي ذَرَاكَ وَجِلِّئْنِي بِرِضَاكَ وَوَقِّفْنِي
إِذَا اسْتَكَلْتُ عَلَى الْأُمُورِ لَاهِدَاهَا وَإِذَا تَشَابَهَتْ الْأَعْمَالُ
لَا زَكَاةَ لَهَا وَإِذَا تَنَاقَضَتْ الْمَمَالُ لَا رِضَاَ مَا اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَتَوَجِّهْنِي بِالْكِفَايَةِ وَسَمِّعْنِي حُسْنَ الْوَلَايَةِ
وَهَبْ لِي صِدْقَ الْهِدَايَةِ وَلَا تَفْتِنْنِي بِالسَّعَةِ وَأَمْنِي
حُسْنَ الدَّعَاةِ وَلَا تَجْعَلْ عَيْشِي كَدًّا أَوْ لَا تَرُدُّ دُعَائِي
عَلَى رَدِّ إِيَّائِي لَا أَجْعَلُ لَكَ ضِدًّا أَوْ لَا أَدْعُو مَعَكَ يَدًّا
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَمْنِي مِنَ السَّرِّ وَخَصِّنْ
رِزْقِي مِنَ النَّفَثِ وَوَفِّرْ مَلَائِكِي بِالْبَرَكَةِ فِيهِ وَاصْبُ
بِي سَبِيلَ الْهِدَايَةِ لِلْبِرِّ فِيمَا أُفِيقُ مِنْهُ اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَأَكْفِنِي مَوْنَةَ الْإِكْتِسَابِ وَأَسْرِ رُفْقِي مِنْ
غَيْرِ احْتِسَابٍ وَلَا أَشْتَغِلْ عَنْ عِبَادَتِكَ بِالطَّلَبِ
وَلَا أَتَحْقِلْ إِصْرَ تَبَعَاتِ الْمَكْسَبِ اللَّهُمَّ فَاطِمِي
بِقُدْرَتِكَ مَا أَطْلُبُ وَأَجِرْنِي بِعِزَّتِكَ مِمَّا أَرْهَبُ اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَصُنْ وَجْهِي بِالْيَسَارِ وَلَا تَهْتِزْ جَانِبِي

hast authority to restrain me, nor go astray whilst it is possible for Thee to guide me, nor grow poor whilst Thou hast power to prosper me, nor grow rebellious⁽¹⁾ whilst my independence is from Thee.

O Lord! seeking Thy forgiveness have I come, and at Thy pardon do I aim, and Thy forbearance do I long for, and in Thy kindness do I trust, and I have not with me what would entitle me to Thy forgiveness, nor (is there) in my actions what would make me deserve Thy pardon; I have nothing save Thy grace when I pass judgment upon myself, therefore, bless Mohammad and his Al (family) and be kind upon me.

O Lord! make me speak with righteousness; and suspire me with piety, and give me grace for what is most pure, and employ me in what is most praiseworthy.

O Lord! make me walk the most exemplary path, and let me live and die believing in Thee.

O Lord! bless Mohammad and his Al (family) and bless me with frugality, and let me be of the people of righteousness; and of the guides to virtue, and of the pious servants, and grant me salvation at the last day and safety on the expected doomsday.

O Lord! exact for Thyself from my soul whatever may purify it, and preserve those *motives* for my soul that may perfect it; for verily my soul is liable to come to ruin, unless Thou preserve it.

O Lord! Thou art my shelter if I grow sad, and Thou art my resource if I am in need and unto Thee I cry for help, when deeply afflicted, and with Thee is recompense for what is lost, and reformation for what is corrupted, and alteration for what Thou disapprovest:

Therefore, favour me with security before calamity, and bounty before begging (for it) and right direction before

(1) Indigent according to another reading.

الْقَادِرُ عَلَى الْقِيَمِ مَعِيَ وَلَا أَضِلُّكَ وَقَدْ أَمَلْتُكَ هَذَا بَيْنِي وَلَا
 أَفْتِرَاقَ وَمِنْ عِنْدِكَ وَسِعِي وَلَا أَطْلَعِيكَ وَمِنْ عِنْدِكَ وَجَدِي
 اللَّهُمَّ إِلَى مَغْفِرَتِكَ وَفَدَّتْ وَإِلَى عَفْوِكَ فَصَلِّتْ وَإِلَى
 تَجَاوُزِكَ اسْتَقِمْ وَبِقُضْرِكَ وَثِقْتُ وَلَيْسَ عِنْدِي مَا يُوجِبُ
 بِي مَغْفِرَتِكَ وَلَا فِي عَمَلِي مَا اسْتَحِقُّ بِهِ عَفْوَكَ وَمَا بِي بَعْدَ أَنْ
 حَكَمْتُ عَلَى نَفْسِي بِمَا ذَكَرْتُ إِلَّا قَضَاكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
 تَقْضِلْ عَلَى آلِهِمْ وَأَنْطِقْنِي بِالْهَدَى وَالْهَمْنِي التَّقْوَى وَ
 وَفِّقْنِي لِلْيَقِينِ هِيَ أَرْزَلِي وَاسْتَعِينِي بِمَا هُوَ أَرْضَى اللَّهُمَّ اسْلُكْ
 بِي الطَّرِيقَةَ الْمُنْتَظَرَةَ وَاجْعَلْنِي عَلَى مِلَّتِكَ أَمُوتُ وَأَحْيِي
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَتَعِينِي بِالْإِقْبَادِ وَاجْعَلْنِي مِنْ
 أَهْلِ السَّادَةِ وَمِنْ أَجَلَةِ الْإِشَادَةِ وَمِنْ صَالِحِي الْعِبَادَةِ وَ
 ارْزُقْنِي قَوْلَ الْمَعَادَةِ وَسَلَامَةَ الْمُرْصَادِ اللَّهُمَّ خُذْ لِنَفْسِكَ مِنْ
 نَفْسِي مَا يَخْلِصُهَا وَأَبْقِ لِنَفْسِي مِنْ نَفْسِي مَا يَهْلِكُهَا فَإِنَّ نَفْسِي
 هَالِكَةٌ أَوْ تَنْصَحُهَا اللَّهُمَّ أَنْتَ عَدَايُ إِنِ حَزَنْتُ وَأَنْتَ
 مُنْتَجِي إِنِ حَزِمْتُ وَبِكَ اسْتِغَاثَتِي إِنْ كَرِهْتُ وَعِنْدَكَ مِمَّا
 فَاتَ خَلْقُكَ وَلِمَا فَسَدَ صَلَاحُ وَفِيهَا أَتَكْرَرُ تَغْيِيرُ فَا مَنُ عَلَى
 قَبْلِ الْبَلَاءِ بِالْعَافِيَةِ وَقَبْلَ الطَّلَبِ بِالْجِدَةِ وَقَبْلَ الْفِتْنَةِ بِالرَّشَادِ

And grant the fulfilment of these wishes along with continual worship of Thee and attachment to the community of the faithful and let me withdraw from those who start innovations, and act upon self-invented judgments.

O Lord ! bless Mohammad and his Al (family) and confer on me Thy most abundant sustenance when I grow old and infuse in me Thy most righteous strength when I be fatigued.

And do not allow me to grow lazy so as to keep away from Thy worship, and do not let me be blind to Thy path nor allow me to indulge in what is contrary to Thy love.

Nor join him who has separated himself from Thee, nor let me keep aloof from him who has joined unto Thee.

O Lord ! let me get strength from Thee in necessity, and apply to Thee, in need, and humbly entreat Thee in poverty and do not let me be tempted to ask help of any other than Thee, when I am afflicted, nor to humbly entreat any other than Thee, when in need, nor to supplicate another besides Thee, when in fear, lest I should deserve, thereby, to be forsaken, rejected and despised by Thee, O most Merciful !

O Lord ! let what Satan introduces into my heart, of desires, suspicion and envy, be a cause for remembrance of Thy greatness, contemplation of Thy power, and become plans against Thy enemy ; and let what he make my tongue utter of indecent words nonsense raving abuse, false evidence, backbiting of an absent true-believer, or reviling one who is present, and other things similar to these, be a speech in praise of Thee and an utterance of a eulogy to Thee, an absorption in Thy glory, a thanks-giving for Thy favour, an acknowledgment of Thy goodness and an enumeration of Thy blessings.

O Lord ! bless Mohammad and his Al (family), and do not let me be oppressed while Thou hast power to ward off trouble from me, nor let me, oppress others whilst Thou

وَأَكْبَلُ ذَلِكَ لِي بِدَايَةِ الطَّاعَةِ وَلِزُومِ الْجَمَاعَةِ وَرَفِضِ آمَلِ
الْبِدْعِ وَمُسْتَعِيلِ الرَّأْيِ الْخَوَرِجِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَاجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ إِذَا كَثُرْتُ وَأَقْوَى قُوَّتِكَ لِي
إِذَا انْقَصَتْ وَلَا تَبْتَلِيَنِي بِالْكَيْلِ عَنْ عِبَادَتِكَ لَا إِلَهَ إِلَّا أَنْتَ
وَلَا بِالْعَرُضِ لِخِلَافِ تَعَهُدِكَ وَلَا لِمُجَامَعَةٍ مِنْ تَفَرُّقِ عَنْكَ وَ
لَا مُفَارَقَةٍ مِنْ اجْتِمَاعِ إِلَيْكَ اللَّهُمَّ اجْعَلْهُ أَصُولُكَ بِكَ عِنْدَ
الْضُرُورَةِ وَأَسْئَلُكَ عِنْدَ الْحَاجَةِ وَأَتَضَرَّعُ إِلَيْكَ عِنْدَ الْمُسْكِنَةِ
وَلَا تَقْتِنِي بِالْأَسْتِعَانَةِ بِغَيْرِكَ إِذَا اضْطُرَرْتُ وَلَا بِالْخُصُوعِ
لِسُؤَالِ غَيْرِكَ إِذَا اقْتَرَرْتُ وَلَا بِاللَّطْفِ إِلَى مَنْ دُونِكَ
إِذَا رَهَبْتُ فَأَسْتَقِيقْ بِنُورِكَ خِذْ لَاتَكَ وَمَنْعَكَ وَإِعْرَاضَكَ
يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ اجْعَلْ مَا يُلْقِي الشَّيْطَانُ فِي رُوحِي
مِنَ الشُّبُهَى وَالظُّلُمِ وَالْحَسَدِ ذِكْرًا لِعَظَمَتِكَ وَتَفَكُّرًا فِي
قُدْرَتِكَ وَتَذَكُّرًا لِمَا عَلَى عَدْوِكَ وَمَا أَجْرِي عَلَى رِسَانِي
مِنْ لَفْظَةٍ تَحْشِي أَوْ هُجْرٍ أَوْ شَتْرٍ عَرِضٍ أَوْ شَهَادَةٍ بَاطِلَةٍ أَوْ
اغْتِيَابٍ مُؤْمِنٍ غَائِبٍ أَوْ سَبِّ حَاضِرٍ وَمَا شَبَهَ ذَلِكَ
نُطْقًا بِالحَمْدِ لَكَ وَاعْرَاقًا فِي التَّنَاءِ عَلَيْكَ وَذَهَابًا فِي تَجْهِيدِكَ
وَشُكْرًا لِنِعْمَتِكَ وَاعْتِرَاقًا بِاحْسَابِكَ وَاحْصَاءَ لِمَنِيكَ اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تَخْلُصَنَّ وَأَنْتَ مُطِيعٌ لِلدُّعَا عَيْنِي وَلَا أَظْلَمُ وَأَنْتَ

O Lord ! bless Mohammad and his Al (family), and let me have power over him who has oppressed me, and an argument against him who quarrelled with me and victory over him who bore me ill-will.

And grant me an artifice against him, who deceived me, and power over him, who overpowered me, and make false the charge of him who impeached me, and relieve me from him who threatened me.

And give me grace to obey him who directed me to the right path and follow him who guided me (to it).

O Lord ! bless Mohammad and his Al (family) and give me grace that I may behave with sincere good-will to him who was insincere to me, and reward with goodness him who forsook me, and repay bounteously him who disappointed me, and compensate with reunion him who separated me from him and make me to differ from him who did backbite me by speaking well of him ; and to return thanks for good and overlook evil.

O Lord ! bless Mohammad and his Al (family) and adorn me with the qualities of the righteous, and clothe me with the dress of the pious, in spreading justice and restraining anger and quenching the fire of ill-will and reuniting the scattered and making up the differences between men, and publishing goodness and hiding blemishes and lenience of temper† and bending the knee of humility* and beauty of conduct, calmness of disposition and agreeableness of (social) intercourse, and advancing towards excellence ; and adopting generosity and forbearing rebuke and showing kindness to the unworthy ; and speaking the truth though difficult, and underrating personal good, however great, of words or deeds ; and overestimating personal evil, however small, of speech or act.

† Nature.

* i. e. behaving towards others with humility and treating them with respect.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ لِي يَدًا أَعْلَى مِنْ ظَلَمَتِي
 وَلِسَانًا أَعْلَى مِنْ خَاصَمَتِي وَظَفَرًا مِمَّنْ عَانَدَنِي وَهَبْ لِي مَكْرًا
 عَلَى مَنْ كَايَدَنِي وَقُدْرَةً عَلَى مَنْ اضْطَهَدَنِي وَتَكْلِيفًا يَسَّ
 لِي مَنْ قَصَبَنِي وَسَلَامَةً مِمَّنْ تَوَعَّدَنِي وَوَقْفِي لِبَطَاعَةٍ مِنْ
 سَلَاةٍ دَنِي وَمُتَابَعَةٍ مِنْ أَرْشَادِي اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ
 آلِهِ وَسَلِّمْ دُنِي لِأَنْ أَعَارِضَ مَنْ غَشَّيَنِي بِالنُّصِيمِ وَأَجْزِي
 مَنْ هَجَرَنِي بِالْبِرِّ وَأُثِيبَ مَنْ حَرَمَنِي بِالْبَدَلِ وَأُكَافَى
 مَنْ قَطَعَنِي بِالصِّلَةِ وَأُخَالِفَ مَنْ اغْتَابَنِي إِلَى حُسْنِ الدِّكْرِ
 وَأَنْ أَشْكُرَ الْحَسَنَةَ وَأُغْضِي عَنِ السَّيِّئَةِ اللَّهُمَّ صَلِّ عَلَى
 مُحَمَّدٍ وَآلِهِ وَحَلِّئِي بِحِلْيَةِ الصَّالِحِينَ وَأَلْبِسْنِي زِينَةَ الْمُتَّقِينَ
 فِي بَسِطِ الْعَدْلِ وَكُظْمِ الْغَيْظِ وَالْطَفَاءِ النَّائِرَةِ وَضَمِيمِ أَهْلِ
 الْفُرْقَةِ وَاصْلَاحِ ذَاتِ الْبَيْنِ وَافْتَاءِ الْعَارِفَةِ وَسُتْرِ
 الْعَايِبَةِ وَلَيْنِ الْعَرِيكَ وَخَفِضِ الْجَنَاحِ وَحُسْنِ السَّيْرِ وَ
 سُكُونِ الرِّيحِ وَطَيِّبِ الْمَخَالَقَةِ وَالسَّبْقِ إِلَى الْفَضِيلَةِ وَابْتِئَارِ
 التَّفَضُّلِ وَتَرْكِ التَّعْيِيرِ وَالْإِفْضَالِ عَلَى غَيْرِ السُّمْتِ وَالْقَوْلِ
 بِالْحَقِّ وَإِنْ عَزَّوَ اسْتِقْلَالِ الْخَيْرِ وَإِنْ كَثُرَ مِنْ
 قَوْلِي وَفِعْلِي وَإِسْتِكْثَارِ الشَّرِّ وَإِنْ قَلَّ مِنْ قَوْلِي وَفِعْلِي

And cause me to adore Thee, and do not let my adoration be spoiled with conceit.

And issue from my hands good to mankind and do not let it be undone with reproaches.⁽¹⁾

And give me excellent morals, and save me from boasting.

O Lord! bless Mohammad and his Al (family) and do not exalt me to any rank among men, unless Thou hast lowered me to an equal degree, in my own sight.

And create for me no outward respect, unless Thou hast created for me an equal amount of humiliation in my spirit.

O Lord! bless Mohammad and his Al (family) and favour me with a righteous direction which I may not change (for another) and a right path from which I may not go astray, and a well guided motive which I may not doubt.

And let me live as long as my life is useful in serving Thee.

So when my life becomes a pasture for Satan be pleased to call me back to Thee; before Thy wrath advance towards me or Thy anger is fixed upon me.

O Lord! leave in me no culpable habit unreformed and no blame-worthy blemish unamended, and no imperfect excellence without bringing it to perfection.

O Lord! bless Mohammad and his Al (family) and substitute for me love in place of the enmity of the hostile, and friendship for the envy of the rebellious, and confidence for distrust of the virtuous, and kindness for the hatred of those that are near, and benevolence to kindred for their disobedience; and assistance for desertion of the near (relations); and sincerity of regard for the love of the ceremoniously polite, and, good behaviour for the repulsion of associates, and sweetness of peace for the bitterness of fear of tyrants.

(1). Lit expression of obligations with which I may happen to oppress the recipient.

وَعَبْدُكَ فِيكَ وَلَا تُفْسِدْ عِبَادَتِي بِالْعُجْبِ وَاجْعَلْ لِّلنَّاسِ
عَلَى يَدِي الْخَيْرَ وَلَا تَحْقُقْهُ يَا أَمِينَ وَهَبْ لِي مَعَ أَلِي الْأَخْلَاقِ
وَأَعِصْمْنِي مِنَ الْفَخْرِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تَرْفَعْنِي
فِي النَّاسِ دَرَجَةً إِلَّا حَطَطْتَنِي عِنْدَ نَفْسِي مِنْهَا وَلَا تُهْدِنِي
لِي عَلَى ظَاهِرٍ إِلَّا أَحَدْتَنِي ذِلَّةً بَاطِنَةً عِنْدَ نَفْسِي
يَقْدُرُهَا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمَنْعَيْنِي
بِهَدْيٍ صَاحِبٍ لَا أَسْتَبِيدُ بِهِ وَطَرِيقَةٍ حَقِّقَ لَا أَرْيَغُ عَنْهَا
وَنَبِيَّةٍ رُشِدٍ لَا أَشْكُ فِيهَا وَغَيْرِي مَا كَانَ عُمَرَى يَنْ لَّهُ
فِي طَاعَتِكَ فَإِذَا كَانَ عُمَرَى مَرْتَعًا لِلشَّيْطَانِ فَأَقِصْ مِنِّي
إِلَيْكَ قَبْلَ أَنْ يَسْبِقَ مَقْتُكَ إِلَيَّ أَوْ يَسْتَحْكِمَ غَضَبُكَ عَلَيَّ
اللَّهُمَّ لَا تَدْعُ خَصْلَةً تُغَابُ مِنِّي إِلَّا أَصْلَحْتُهَا وَلَا عَائِبَةً
أَوْ تَبُّ بِهَا الْأَحْسَنُهَا وَلَا أَكْرُومَةً فِي نَاقِصَةٍ إِلَّا أَتَمَمْتُهَا اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَبْدِ لِي مِنْ بَهْضَةِ أَهْلِ الشَّانِ
الْمَحَبَّةِ وَمِنْ حَسَنِ أَهْلِ الْبَغْيِ الْمَوَدَّةَ وَمِنْ ظِلْمَةِ أَهْلِ
الصَّلَاحِ الْيَقَّةَ وَمِنْ عَدَاوَةِ الْأَذْنَيْنِ الْوَلَايَةَ وَمِنْ
خُفُوقِ ذَوِي الْأَرْحَامِ الْبَرَّةَ وَمِنْ خَذَلَانِ الْأَقْرَبِينَ
النُّصْرَةَ وَمِنْ حُبِّ الْمَدَارِينِ تَصْحِيحَ الْحَقِّ وَمِنْ سَرَدِ
الْمَلَايِينِ كَرَمَ الْبَشَرَةِ وَمِنْ مَرَارَةِ الْظَالِمِينَ حَلَاوَةَ الْأَمَّةِ

20. He prayeth for excellence in morals
and conduct.

O Lord ! bless Mohammad and his family, and advance my
faith to the greatest perfection.

And let my belief be the most excellent of beliefs.

And cause my motive to be the best of resolutions and
my conduct the best of action.

O Lord ! prosper my good resolutions,

And establish my belief in Thee¹.

And reform with Thy power what has become corrupted
in me,²

O Lord ! bless Mohammad and his Al (family), and
grant to satisfy³ me in that, the care for which keeps me
engaged.

And cause me to perform those deeds concerning which
Thou wilt question me to-morrow,⁴

And let my days be spent in that work for which Thou
hast created me,⁵

And make me independent and provide me amply with
Thy sustenance.

And do not let me be tempted by arrogance⁶ (caused
by wealth).

And let me be honoured, but do not let me fall a prey
to pride

1. That is confirm my belief in Thy boundless power to reward the righteous and to
punish the wicked in this world or the next

2. So that it may turn out acceptable to Thee

3. Int.—Do for me that etc.

4. i. e. the Day of judgment

5. i. e. Thy service.

6. According to another reading 'by sight', i. e. do not let me be tempted to see
forbidden things

وَكَانَ عَلَى السَّلاَمِ فِي كِبَارِ الْأَعْمَالِ وَالْأَعْوَالِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَبَلِّغْ بِإِيمَانِي أَكْمَلَ الْإِيمَانِ وَ
اجْعَلْ يَقِينِي أَفْضَلَ الْيَقِينِ وَأَنْتَ بِنَيْتِي إِلَى أَحْسَنِ النِّيَّاتِ
وَبِعَمَلِي إِلَى أَحْسَنِ الْأَعْمَالِ اللَّهُمَّ وَفِرْ بِطُفْئِكَ نَيْتِي وَ
صِيْحْرِي بِمَا عِنْدَكَ يَقِينِي وَاسْتَصِلْ بِقُدْرَتِكَ مَا فَسَدَ مِنِّي
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَكَفِّنِي مَا يَشْغَلُنِي إِلَّا هِتَمَامِي بِهِ
وَاسْتَعْمِلْنِي بِمَا تَسْتَلِينِي غَدًا أَمْنَهُ وَاسْتَفْرِغْ أَيْامِي فِي مَا
تَخْلُقْتَنِي لَهُ وَآغْنِنِي وَأَوْسِعْ عَلَيَّ فِي مَذُوقِكَ وَ
لَا تَقْتِنِي بِالْبَطْرِ وَاعْزِنِي وَلَا تَبْتَلِيَنِي بِالْكِبَرِ

19. Prayer for rain after a drought.

O Lord satisfy us with rain, and spread over us Thy mercy in the shape of abundant rain, issuing from the driven cloud, to make the earth put forth pleasing vegetation on all sides ;

And favour Thy servants by ripening the fruit, and revive Thy cities by the coming out of buds :

And send Thy honourable angel messengers, from Thee, with rainclouds, ever beneficial, of far reaching abundance, of showers ample, quick, rapid, to revive, thereby, what is dead, and to restore what is lost, and to cause the crops to grow ; and amplify, therewith, means of subsistence,—(send) clouds, dense, agreeable and wholesome, layer upon layer, spreading far and wide, accompanied by undeceptive lightning and pregnant with unbroken showers.

O Lord bless us with a rain causing the soil to bring forth vegetation, congenial, profitable, vast and abundant, to help thereby the growing grass, and to restore to prosperity the naked soil.

O Lord favour us with a rain whereby Thou mayest cause torrents to issue from mountains, the wells to fill up, the rivers to flow, the plants to grow, the prices to go down in all countries, the beasts and other creatures to thrive ; and provide for us, thereby, abundance of pure food, and cause the tilled fields to bring forth for us, and let the breasts be full of milk, and add strength to our strength

O Lord let not its shower over us be poisonous, nor let its cold be destructive to us, nor let its descent upon us be like a pelting with stones, nor make its water bitter to us

O Lord bless Mohammad and his Al (family), and confer on us the blessings of the heavens and the earth : Verily, everything is within Thy power.

وَكَانَ حَاجًّا عَلَيْهِ السَّلَامُ بِمَنْزِلَةِ السُّقْفَاءِ بَعْدَ الْحَسَنِ

اللَّهُمَّ اسْقِنَا الْقَيْثَ وَانْشُرْ عَلَيْنَا رَحْمَتَكَ بِعَيْنِكَ الْمُغْدِقِ مِنَ
السَّمَابِ الْمُنْشَقِ لِنَبَاتِ أَرْضِكَ الْمُوْتِقِ فِي جَمِيعِ الْأَفَاقِ
وَأَمْسِنُ عَلَى عِبَادِكَ بِإِنْبَاجِ الشَّرْقِ وَأَسْجِي بِإِلَادِكَ بِكُلُوغِ
الزَّهَرَةِ وَأَشْهَدُ مَا لَيْكَ مِنَ الْكِرَامِ السَّفَرَةِ بِسِقْيِ مَنَّا نَافِعِ
دَائِمِ غُزْرِهِ وَاسِيعِ دَرَرِهِ وَابِلِ سِرْبِهِ عَاجِلِ شُحِيِّ بِهِ مَا قَدْ
مَاتَ وَتَرُدُّ بِهِ مَا قَدْ قَاتَ وَتُخْرِجُ بِهِ مَا هَوَاتِ وَتُوسِّعُ بِهِ
فِي الْأَقْوَاتِ سَحَابًا مُتَرَاكِمًا هَيْئًا طَبَقًا مُبْجَلًا غَيْرَ مُبَالِغٍ وَدَقِّ
وَلَا خُلْبٍ بَرْفُهُ اللَّهُمَّ اسْقِنَا عَيْنًا مُغْنِيًا مَرِيحًا مُرِعًا عَرِيضًا
وَاسِعًا غَيْرَ تَرُدُّ بِهِ إِلَيْهِ هَيْضَ وَتُجَوِّدُ بِهِ إِلَيْهِ هَيْضَ اللَّهُمَّ
اسْقِنَا سَقِيًّا يُسِيلُ مِنْهُ الطُّرَابَ وَمَلَأْ مِنْهُ الْجَبَابِ وَتُقَيِّرُ
مِنْهُ الْأَهْهَارَ وَتُنْبِتُ بِهِ الْأَشْجَارَ وَتُرْخِصُ بِهِ الْأَسْعَادَ فِي
جَمِيعِ الْأَمْصَارِ وَتَغْشَى بِهِ الْبَهَائِمَ وَالْخَاقَ وَتُكْمِلُ لَنَا نَبَاتِ طِبْيَاتِ
الرِّزْقِ وَتُنْبِتُ لَنَا نَبَاتِ الزَّرْعِ وَتُدْرِيهِ الصَّرْعَ وَتَرِنْدُ نَابَهُ قُوَّةً
إِلَى قُوَّتِنَا اللَّهُمَّ لَا تَجْعَلْ ظِلَّهُ عَلَيْنَا سُمُومًا وَلَا تَجْعَلْ بَرْدَهُ
عَلَيْنَا حُسُومًا وَلَا تَجْعَلْ صَوْبَهُ عَلَيْنَا رُجُومًا وَلَا تَجْعَلْ مَاءَهُ
عَلَيْنَا أَبْجَا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْزُقْنَا مِنْ
بَرَكَاتِ السَّمَوَاتِ وَالْأَرْضِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

18 His prayer when what he feared was averted,
and when he too quickly obtained what he
wanted.

Praise be to Thee O Lord for the goodness of Thy decree
and for what Thou didst avert from me, of calamity !

Therefore, let not my share of Thy mercy, consist in
what Thou didst hasten to give me of Thy security, lest I
should turn out unlucky in obtaining what I liked, and
another prove lucky for what I disliked

And if what I enjoyed of this security by day or night
be destined to be followed by an everlasting calamity, and
a perpetual penalty, then, be pleased to advance to me what
Thou hast delayed, and keep back from me what Thou hast
advanced ;

For, whatever endeth in destruction is not great, and
whatever endeth in permanence is not little.

وَكَانَ عَافِيَةً سَلَامًا فَاعِمْ بِمَا يَحْسُنُ
وَسُجَّدًا مَطْلَبًا

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى حُسْنِ قَضَائِكَ وَبِمَا صَرَفْتَ عَنِّي
مِنْ بَلَائِكَ فَلَا تَجْعَلْ خَطِيئِي مِنْ رَحْمَتِكَ مَا عَجَلْتَ لِي
مِنْ عَافِيَتِكَ فَأَكُونَ قَدْ شَقِيتُ بِمَا أَحْبَبْتُ وَسَعِدْتُ
غَيْرِي بِمَا كَرِهْتُ وَإِنْ يَكُنْ مَا ظَلَمْتُ فِيهِ أَوْ بَرُّتُ فِيهِ
مِنْ هَذِهِ الْعَافِيَةِ بَيْنَ يَدَيَّ بَلَاءٌ لَا يَنْقِطِعُ وَزُرِّمْ
لَا يَرْتَفِعُ فَقَدْ مَرُّ مَا أَخْرَجْتَ وَأَخْرَجْتَنِي مَا قَدَّ مَتَّ
فَغَيْرُ كَثِيرٍ مَا عَاقَبْتَهُ الْفَنَاءُ وَغَيْرُ قَلِيلٍ مَا عَاقَبْتُهُ الْبَقَاءُ

us from such things as we beg to be delivered of by Thee; and grant us what we prayed Thee for, and give us what we have failed to obtain through negligence, and guard for us what we have forgotten; and introduce us, thereby, into the class of the pious and rank of the true believers. Amen Lord of the worlds'

مِمَّا اسْتَجَرْنَا بِكَ مِنْ خَوْفِهِ وَاسْتَعَرْنَا مَا دَعَاؤُنَا بِهِ وَ
 أَهْطَيْنَا مَا أَغْضَيْنَاهُ وَاحْفَظْنَا مَا نَسِينَاهُ وَصَيِّرْنَا بِكَ لَكَ
 فِي دَرَجَاتِ الصَّالِحِينَ وَمَرَاتِبِ السُّؤْمِيَّةِ آمِينَ
 رَبَّ الْعَالَمِينَ

O Lord imbue our hearts with the rejection of his deeds, and be gracious to us in breaking his devices.

O Lord bless Mchammad and his Al (family), and turn away Satan's power from us, and cut off his hope from us, and prevent him from coveting to mislead us.

O Lord bless Mohāmmad and his Al (family), and let our fathers, mothers, offspring, family members, kindred, relations and neighbours, such as are true believers, whether male or female be sheltered from the Devil in a strong fortification, a defensive stronghold and a corner of refuge; and protect them from him with armour of defence, and give them sharp weapon against him.

O Lord include in this prayer every one who has borne witness to Thy Godhead, and sincerely believed in Thy Unity, and abhorred Satan for Thy sake, with sincerity of devotion to Thee, and begged of Thee help against him in learning divine science.

O Lord untre what he hath tied up, and open what he hath closed, and restrain him when he hath resolved to act, and defeat what he hath determined.

O Lord rout his army and annul his treachery and demolish his stronghold and disgrace him.

O Lord place us in the class of his enemies, and exclude us from the number of his friends, that we may not obey him when he allureth us, and may not answer him when he calleth us; that we may command those who obey our commands, to abhor him, and exhort such as listen to our advice, not to follow him.

O Lord bless Mohammod the best of the prophets, and the chief of the apostles, and the members of his house, who are pure and holy; and protect us and our people and brethren and all the true believers, male and female, from Satan's mischief against which we ask protection; and deliver

اللَّهُمَّ وَأَشْرِبْ قُلُوبَنَا نِكَارَ عَمَلِهِ وَالطُّفَّ لَنَا فِي تَقْيِيزِ حَبْلِهِ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَحَوِّلْ سُلْطَانَهُ عَنَّا وَاقْطَعْ رَجَاءَهُ مِنَّا
 وَادْرَأْهُ عَنِ الْوَلُوعِ بِنَا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ أَبَاءَنَا
 وَأُمَّهَاتِنَا وَأَوْلَادَنَا وَأَهْلِيْنَا وَذُرِّيَّتَنَا وَحَامِنَا وَفَرَادِيْنَا
 وَخَيْرَانَا مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِنْهُ فِي حِرْزِ حَارِيزٍ وَ
 حِصْنِ حَافِظٍ وَكَهْفِ مَانِعٍ وَآلِيْسُهُمْ مِنْهُ جُنْدًا وَاقِيَةً وَأَعِظْهُمْ
 عَلَيْهِ أَسْلِحَةَ مَاضِيَةِ اللَّهِمَّ وَأَعِزِّمْ بِنَاكَ مَنْ شَهِدَ لَكَ
 بِالرُّبُوبِيَّةِ وَأَخْلَصَ لَكَ بِالْوَحْدَانِيَّةِ وَعَادَاهُ لَكَ بِحَقِيقَةِ
 الْعُبُودِيَّةِ وَاسْتَظْهَرَ بِكَ عَلَيْهِ فِي مَعْرِفَةِ الْعُلُومِ الرَّبَّانِيَّةِ
 اللَّهُمَّ احْلُلْ مَا عَقَدَ وَافْتَقَ مَا رَتَقَ وَافْسَحْ مَا تَبَرَّ وَنَشِطْهُ
 إِذَا عَزَمَ وَانْقُضْ مَا أَبْرَمَ اللَّهُمَّ وَاهْزِمْ مُجِنْدَهُ وَابْطِلْ
 كَيْدَهُ وَاهْدِمْ كَهْفَهُ وَارْغِمْ أَنْفَهُ اللَّهُمَّ اجْعَلْنَا فِي نَظْمِ
 أَعْدَائِهِ وَاعِزُّنَا عَنْ عِدَادِ أَوْلِيَائِهِ لَا يُضِيعُ لَهُ إِذَا اسْتَهْوَانَا
 وَلَا يَسْتَحْيِبُ لَهُ إِذَا دَعَانَا نَا مُرْبِينَا وَآيَتِهِ مِنْ آطَاعِ
 أَمْرِنَا وَنِعْظِ عَنْ مُتَابِعَتِهِ مِنْ اتِّبَاعِ رَجَبِنَا اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَسَيِّدِ الْمُرْسَلِينَ وَعَلَى
 أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَآعِدُنَا وَآهَالِيْنَا وَ
 إِخْوَانَنَا وَجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ فِيمَا اسْتَعَدَّ لَنَا مِنْ وَاجِبِنَا

17. When Satan was mentioned and the Imam sought refuge from his malice and cunning.

O Lord, verily we seek Thy protection from the corrupting power of Satan, who was driven away* from Thy presence, and his cunning devices; and from trusting in his falsehoods, his promises, his deceptions and his toils, and the longing of his soul to lead us astray from Thy service and to disgrace us by causing us to disobey Thee; and from taking for good what he represents to us to be good, or regarding that to be hard which he makes disagreeable to us.

O Lord let him be repulsed from us through worshipping Thee, and drive him away with our devotion to Thee; and place between us and him a curtain which he may not tear, and a strong partition which he may not break through.

O Lord bless Mohammad and his Al (family), and engage Satan at a distance from us, with some of Thy enemies; and guard us from him with Thy exceeding great watchfulness; and support us against his deception; and turn his back upon us, and remove all trace of him from us.

O Lord bless Mohammad and his Al (family), and bless us with guidance equal to Satan's misleading; and provide us with piety in opposition to his misguidance, and make us walk in the way of virtue instead of in his destructive path.

O Lord do not allow him entry into our hearts; and even near us do not provide for him an abode.

And O Lord let us know the wrong that he adorneth to tempt us; and when Thou hast informed us of it, be graciously pleased to protect us from it; and show us whereby we may devise plans against him; and inform us of that which we should prepare for him; and rouse us from the nap of negligence caused by leaning towards him, and render us suitable assistance against him.

* lit one who is peised with stress

وَكَلِمَاتُ عَمَلِكُمُ الْمَلَائِكَةُ ذِكْرُ الشَّيْطَانِ شَتَاةٌ

وَمِنْ عَمَلِكُمُ الْمَلَائِكَةُ

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ تَرْغَايَ الشَّيْطَانِ الرَّجِيمِ وَكَيْدِهِ وَ
مَكَائِدِهِ وَمِنْ الْيَقَةِ بِأَمَانِيهِ وَمَوَاعِيدِهِ وَغُرُورِهِ وَمَصَائِدِهِ
وَأَنْ يُطِيعَ نَفْسَهُ فِي إِضْلَالِنَا عَنْ طَاعَتِكَ وَأَمِهِ إِنَّمَا بِمَعْصِيَتِكَ
أَوْ أَنْ يُحْسِنَ عِنْدَنَا مَا حَسَنَ لَنَا أَوْ أَنْ يَنْقُلَ عَلَيْنَا مَا كَرِهَ إِلَيْنَا
اللَّهُمَّ احْشَا عَمَلًا بِعِبَادَتِكَ وَاكْتِبْهُ بِدُونِنَا فِي حَقِّكَ وَاجْعَلْ
بَيْنَنَا وَبَيْنَهُ سِتْرًا لَا يَهْتِكُهُ وَرَدِّ مَا مُصَمَّنًا لَا يَفْتِكُهُ اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاشْغَلْهُ عَمَّا يَبْغِضُ أَعْدَاؤُكَ وَاعِصْمْنَا
مِنْهُ بِحُسْنِ رِعَايَتِكَ وَاكْفِنَا خَائِرَهُ وَوَلِنَا ظَهْرَهُ وَاقْطَعْ
عَمَّا إِشْرَهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَمَتِّعْنَا مِنَ الْهُدَى
بِمِثْلِ ضَلَالَتِهِمْ وَزَوِّدْنَا مِنَ التَّقْوَى ضِدَّ غَوَايَتِهِمْ وَاسْلُكْ
بِنَا مِنَ الثَّقَى خِلَافَ سَبِيلِهِمْ مِنَ الرَّدَى اللَّهُمَّ لَا تَجْعَلَ لَهُ
فِي قُلُوبِنَا مَدَّ خَلَا وَلَا تُؤْطِنَنَّ لَهُ فِيمَا لَدَيْنَا مِنْهُ لَا اللَّهُمَّ وَ
مَا سَوَّلَ لَنَا مِنْ بَاطِلٍ فَعَيِّرْنَا بِهِ وَإِذَا عَرَفْنَا هَاقِقَتَهُ وَ
أَبْصَرْنَا مَا نَكَايِدُهُ بِهِ وَآلِهْمَا مَا نَعِدُهُ لَهُ وَآيَقِظْنَا عَنْ
سِنَّةِ الْعَقْلَةِ بِالرُّكُوبِ إِلَيْهِ وَآخِسِنْ بِتَوْفِيقِكَ عَوْنَنَا عَلَيْهِ

out, and put my head on the ground to adore Thee till my eyeballs should come out of their sockets; and eat the dust of the earth throughout my life, drink water of ashes to the end of my days, and remember Thee in the meantime till my tongue should become dumb, and then never raise my glance to the horizon of the sky feeling shame before Thee; I could not deserve, thereby, the obliteration of a single sin out of all my sins!

And if Thou wett to forgive me, when I should deserve Thy forgiveness and pardon me when I should merit Thy pardon. For, verily it is not due to me on account of merit, nor do I deserve it on account of worth; while my recompense from Thee, for the first time wherein I disobeyed Thee, was Hell fire: So if Thou chastise me Thou wouldst not be unjust to me.

My Lord, since Thou hast covered my sins, and didst not disgrace me; and hast been graciously patient with me, and didst not hasten to punish me, and hast kindly borne with me and didst not alter Thy blessings (that Thou didst) bestow upon me, nor render Thy favours to me disagreeable; therefore, pity the length of my supplication and the intensity of my need and the evil of my situation.

O Lord bless Mohamud and his Al (family) and guard me from sins, and employ me in virtue, and grant me a handsome conversion, and purify me with repentance, and help me with chastity, and reform me peacefully,^a and make me taste the sweetness of salvation, and let me be the freedman of Thy pardon and the emancipated man of Thy mercy, and grant to me impunity from Thy wrath, and thereby, let me have good news^b in this world besides the next,—good news which I may recognise, and let me have in it a sign which I may perceive:

Verily, this is not difficult to Thee in Thy might, and is not hard upon Thee in Thy power:

Verily Thou hast power over everything.

a. I.e. water mixed with ashes

b. I.e. reform without any affliction and punishment

c. I.e. news of future reward

وَسَجَدْتُ لَكَ حَتَّى تَنْفَقَ أَحَدَ قَتَامِي وَأَكَلْتُ تُرَابَ الْأَرْضِ طَوْلَ
عُمُرِي وَتَرَبُّتُ مَاءَ الزَّمَادِ أَخْرَدَ هَرَمِي وَذَكَرْتُكَ فِي خِلَالِ ذَلِكَ
حَتَّى نِكَلَ لِسَانِي ثُمَّ أَرْفَعُ طَرَفِي إِلَى آفَاقِ السَّمَاءِ اسْتَحْيَاءً مِنْكَ
مَا اسْتَوْجَبْتُ مِنْكَ عَمَّا سَبَّحْتَ وَأَحْدَثْتَ مِنْ سَيِّئَاتِي وَإِنْ كُنْتُ
تَغْفِرُ لِي حِينَ اسْتَوْجِبُ مَغْفِرَتَكَ وَتَعْفُو عَنِّي حِينَ اسْتَحْيُ عَفْوَكَ
فَإِنَّ ذَلِكَ غَيْرُ وَاجِبٍ لِي بِاسْتِحْقَاقِي وَلَا أَنَا أَهْلُ بِاسْتِجَابَةٍ لَكَ فَكَانَ
جَزَائِي مِنْكَ فِي أَوَّلِ مَا عَصَيْتُكَ الْعَارِفَانِ نَعْدَانِ بَنِي فَأَنْتَ
غَيْرُ ظَالِمٍ لِي إِلَهِي فَإِذَا قَدْ تَعَمَّدَ نَبِيِّي بِسَائِرِكَ فَلَمْ تَفْضَحْنِي
وَتَأْتِيَنِي بِكَرَمِكَ فَلَمْ تُعَاجِلْنِي وَحَلَمْتَ عَنِّي بِفَضْلِكَ فَلَمْ
تُغَيِّرْ نِيَّتَكَ عَلَيَّ وَلَمْ تُكَلِّدْ رَمَةً رُفُوكَ عِنْدِي فَإِنَّ رَحْمَتَكَ
طَوَّلَ تَضَرُّعِي وَبَيَّنَّكَ مَسْكَنَتِي وَسُوءَ مَوْضِعِي اللَّهُمَّ صَلِّ
عَلَى مُسَدِّدِ الْوَالِهِ وَفَيْي مِنْ الْمَعَاصِي وَاسْتَسِيلْنِي بِالطَّاعَةِ
وَارْزُقْنِي حُسْنَ الْإِنَابَةِ وَطَهِّرْنِي بِالتَّوْبَةِ وَآيِدْنِي
بِالْعِصْمَةِ وَاسْتَصِلْ حَيِّي بِالْعَافِيَةِ وَادْفِنِي حَلَاوَةً بِالْمَغْفِرَةِ
وَاجْعَلْنِي طَلِيقَ عَفْوِكَ وَعَتِيقَ رَحْمَتِكَ وَاكْتُبْ لِي أَمَانًا مِنْ
سُخْطِكَ وَبَشِّرْنِي بِدِلِّكَ فِي الْعَاجِلِ دُونَ الْآجِلِ بِشَرِي
أَعْرِفُهَا وَعِزِّي فِيهِ عِلَامَةً أَنْبِيَّهَا إِنَّ ذَلِكَ لَا يَضِيقُ عَلَيْكَ
فِي وَسْوَكَ وَلَا يَتَكَادُكَ فِي قُدْرَتِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Satan, and follow his call without blindness and having full knowledge of him; and without any forgetfulness in my memory concerning him and am at the same time convinced that Thy call leads towards Paradise, and that his call leads towards Hell?

Holiness to Thee! How wonderful it is that I bear witness against my own soul, and reckon it a secret affair of mine; and more wonderful than this is Thy forbearance towards me in casting me (into perdition)! And this is not because I possess any grace in Thy sight, but because of Thy gracious delay and Thy loving kindness to me; in order that I may keep away from Thy wrath incurred by disobedience, and refrain from my degrading sins; and because Thy forgiving me is more agreeable to Thee than punishing me.

Nay my God, I am too abundant, in respect of sin, too corrupt in manners, too wicked in deeds, too rashly bold in wrongdoing and too weak in point of vigilance in serving Thee, and give too little heed to the warning and caution of Thy threats, to enumerate to Thee my blemishes, or to be able to remember all my guilts:

And verily I reproach my soul with this, by way of longing for Thy kindness wherein lies the prosperity ¹ of sinners, and hoping for Thy mercy wherein lies the release of the guilty.

O Lord, behold this is my neck overburdened ² by sins, therefore, bless Mohammad and his Al (family) and liberate it with Thy forgiveness:

And this is my back weighed down with guilt, therefore bless Mohammed and his Al (family) and lighten it with Thy favour.

O Lord if I were to cry unto Thee, till my eyelashes should fall off, and wail loudly till my voice should cease and stand to serve Thee till my feet should swell, and bend down to adore Thee till the bones of my spine should stick

¹ forgiveness.

² lat. thinned.

الشَّيْطَانِ فَاتَّبِعْ دَعْوَتَهُ عَلَى غَيْرِ عَمَلٍ مِّنِّي مُعْرِفَةً بِهِ وَلَا نَسْيَانٍ مِّنِّي
 حِفْظًا لَهُ وَأَنَا حِينَئِذٍ مُّوَفَّقٌ بِأَنَّ مُنْتَهَى دَعْوَتِكَ إِلَى الْجَنَّةِ وَ
 مُنْتَهَى دَعْوَتِهِ إِلَى النَّارِ سُبْحَانَكَ مَا أَعْجَبَ مَا أَشْهَدُ بِهِ عَلَى نَفْسِي
 وَأَعْلَى دُءٍ مِنْ مَكْتُومٍ أَمْرِي وَأَعْجَبُ مِنْ ذَلِكَ أَنَا نَتُّكَ عَنِّي
 وَإِبْطَأُ وَكَ عَنْ مُعَاجَلَتِي وَلَيْسَ ذَلِكَ مِنْ كَرَمِي عَلَيْكَ بَلْ
 تَأَنِّيًّا مِنْكَ لِي وَتَفَضُّلاً مِنْكَ عَلَيَّ لِأَنِّي أَرْتَدُّ عَنْ مَعْصِيَتِكَ
 السَّيِّئَةِ وَأَقْلَعُ عَنْ سَيِّئَاتِي الْمُخَلِّقَةِ وَلِأَنَّ عَفْوَكَ عَنِّي
 أَحَبُّ إِلَيْكَ مِنْ عُقُوبَتِي بَلْ أَنَا يَا إِلَهِي أَكْثَرُ ذُنُوبًا
 وَأَفْجَحُ أَثَامًا وَأَشْنَعُ أَعْمَالًا وَأَشَدُّ فِي الْبَاطِلِ تَهَوُّرًا وَ
 أَضْمَنُ عِنْدَ طَاعَتِكَ تَقِيُّظًا وَأَقْلُ لَوْ عَيْدِكَ إِذْنِبَاهَا
 وَادِّيقًا بَيِّنًا أَنَّ أَحْيَايَ لَكَ عِيُونِي أَوْ أَقْدِيرَ عَلَيَّ ذِكْرُ
 ذُنُوبِي وَإِنَّمَا أَوْجِهُ بِهَذَا نَفْسِي طِبْعًا فِي رَافِعَتِكَ الَّتِي
 بِهَا صَلَاحُ أَمْرِ الْمَذْنِبِينَ وَرِجَاءُ لِرَحْمَتِكَ الَّتِي بِهَا
 فَكَالُ رِقَابِ الْخَاطِئِينَ أَلَا هُمُ وَهَذِهِ رَقَبَتِي قَدْ أَرْقَقَهَا
 اللَّهُ مُؤَبِّبٌ فَصَلَ عَلَى مُحَمَّدٍ وَآلِهِ وَأَعْنَقَهَا بِعَفْوِكَ وَهَذَا
 كَهْرِي قَدْ أَقْلَعْتُهُ لَخَطَايَا فَصَلَ عَلَى مُحَمَّدٍ وَآلِهِ وَخَفِيفَ عُنُقِي بِمَنِّكَ يَا
 إِلَهِي لَوْ بَكَيْتُ إِلَيْكَ حَتَّى تَسْقُطَ أَشْفَارُ عَيْنِي وَأَنْتَ تَبْتَ حَتَّى يَنْقَطِعَ
 صَوْتِي وَقَسَمْتُ لَكَ حَتَّى تَنْتَشِرَ قَدْ مَا يَ وَرَكَعْتُ لَكَ حَتَّى يَخْلَعَ مُسْلِمِي

Thee; and do not disgrace one who finds none to whom he can turn for help besides Thee.

O Lord, therefore, bless Mohammad and his Al (family) and do not turn away from me, whilst I have turned towards Thee; and do not disappoint me, whilst I have inclined towards Thee; and do not smite my face with reprobation, whilst I stand before Thee.

It is Thou who hast given to Thyself the attribute of Mercy, therefore, bless Mohammad and his Al (family) and have pity on me; and it is Thou who hast named Thyself Forgiveness, therefore forgive me.

Verily, Thou seest O Lord the flow of my tears on account of fear of Thee, and the palpitation of my heart through dread of Thee, and the trembling of my limbs, because of the awe Thou dost inspire in me: All this proceeds from the shame I feel on account of my evil deeds; and for this reason my voice has become too subdued to cry unto Thee and my tongue too dumb to pray to Thee.

Therefore, all praise is due to Thee O Lord; for, many a defect in me didst Thou conceal, and didst not disgrace me; and many a sin which I committed, didst Thou hide, and didst not make me notorious; and many a wrong which I was guilty of, didst Thou cover, and didst not put round my neck the evil consequences of their mischief, and didst not discover their evil to such of my neighbours as were looking for my blemishes, and to those who envy Thy blessings which I possess. And all this favour did not restrain me from proceeding toward the worst which Thou didst threaten me with.

Therefore, who is more ignorant than I, O Lord, of his own benefit, and who is more careless than I of his share of good? And who is farther removed than I from self-reformation, when I spend the sustenance which Thou hast allotted me in those sins which Thou hast forbidden me to commit? And who is deeper plunged in wrongdoing and more forward in vice than I, when I stand between Thy call and the call of

وَلَا تُخَذِّلُنِي مِنْ لَا يَسْتَغْنِي عَنْكَ بِأَحَدٍ دُونَكَ إِلَهِي فَصَلِّ عَلَيَّ
مُحَمَّدٌ وَإِلَيْهِ وَلَا تُعْرِضْ عَنِّي وَقَدْ أَقْبَلْتُ إِلَيْكَ وَلَا تُعْرِضْ عَنِّي وَقَدْ
رَغِبْتُ إِلَيْكَ وَلَا تُجَبِّهْنِي بِالرَّدِّ وَقَدْ انْتَهَبْتُ بَيْنَ يَدَيْكَ
أَنْتَ الَّذِي وَصَفْتَ نَفْسَكَ بِالرَّحْمَةِ فَصَلِّ عَلَيَّ مُحَمَّدٌ وَإِلَيْهِ وَ
ارْحَمْنِي وَأَنْتَ الَّذِي سَمَّيْتَ نَفْسَكَ بِالْعَفْوِ فَاعْفُ عَنِّي قَدْ تَرَى
يَا إِلَهِي فَيْضَ دَمْعِي مِنْ خِيفَتِكَ وَوَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ
وَأَنْتَ فَاضُ جَوَارِحِي مِنْ هَيْبَتِكَ كُلُّ ذَلِكَ حَيَاءٌ مِنِّي بِسُوءِ
عَمَلِي وَلِذَلِكَ حَمَدُ صَوْتِي عَنِ الْجَارِ إِلَيْكَ وَكُلُّ لِسَانِي عَنْ
مُنَاجَاةِكَ يَا إِلَهِي فَلَا الْحَمْدُ فَكَمْ مِّنْ عَائِبَةٍ سَتَرَهَا عَلَيَّ
فَلَمْ تَفْضَحْنِي وَكَمْ مِّنْ ذَنْبٍ غَطَّيْتَهُ عَلَيَّ فَلَمْ تُشْهِرْنِي وَكَمْ
مِّنْ شَائِبَةٍ أَلَمْتُ بِهَا فَلَمْ تَهْتِكْ عَنِّي سِتْرَهَا وَلَمْ تُقْلِدْنِي
مَكْرُوهَ شَتَارِهَا وَلَمْ تُبْدِ سَوَائِهَا لِمَنْ يَلْقِمُ مَعَايِشِي مِنْ
جَائِرَتِي وَحَسَدَةِ نِعْمَتِكَ عِنْدِي ثُمَّ لَمْ تَهِنْ عَنِّي ذَلِكَ عَنْ
أَنْ جَرَيْتُ إِلَى سُوءٍ مَا عَاهَدْتَ مِنِّي قَسَمَ أَجْهَلُ مِنِّي يَا
إِلَهِي بِرُشْدِيهِ وَمَنْ أَغْفَلَ مِنِّي عَنْ حَيْلِهِ وَمَنْ أَبْعَدُ مِنِّي
مِنْ اسْتِصْلَاحِ نَفْسِهِ حِينَ أَنْفَقَ مَا أَجْرَيْتَ عَلَيَّ مِنْ رِزْقِكَ
فِيمَا تَهَيَّيْتُ عَنْهُ مِنْ مَعْصِيَتِكَ وَمَنْ أَبْعَدُ عَوْرَانِي الْبَاطِلِ وَ
أَشَدُّ إِقْلَامًا عَلَى السُّوءِ مِنِّي حِينَ أَتَيْتُ بَيْنَ دَعْوَتِكَ وَمَنْ

16. His humble entreaty for remission of sin.

O Lord! Thou art the one through whose mercy the erring pray for redress; the one in the remembrance of whose grace the afflicted take refuge; the one in dread of whom the guilty bitterly weep! O solace of every sad stranger,¹ and O delight of every brokenhearted sufferer, and O redresser of the forsaken and lonely and O helper of the needy and far exiled, who hast surrounded everything with mercy and knowledge! It is Thou who hast allotted every creature a share in Thy blessings; and it is Thou whose forgiveness is superior to his chastisement; and it is Thou whose mercy walks in front of his wrath; and it is Thou whose generosity is more frequent than his refusal; and it is Thou whose power and prosperity embrace all creatures; it is Thou who doth not desire recompense from him, whom Thou didst bless; it is Thou who doth not commit excess in punishing him, who disobeyed Thee:

And I O Lord am Thy servant whom Thou hast commanded to pray and who has answered: Here I am ready to obey Thee! Here I am at Thy call! Behold O Lord, here I am prostrate in Thy presence!

It is I whose back is overloaded with guilt, it is I whose life has been dissipated by sins; it is I who ignorantly disobeyed Thee, though Thou didst not deserve it "from me.

Will Thou O Lord pity him who prayeth unto Thee? So that I may make excellent petitions unto Thee: Or, wilt Thou forgive him who cries unto Thee? So that I may make haste to cry:

Or, wilt Thou pardon him who puts his face on the dust, before Thee, in token of submission?

Or, wilt Thou prosper him who in confidence complained unto Thee of his poverty?

O Lord do not disappoint one who finds no giver except

1. i. e. one who happens to be among strangers, and has no kin or kins near him
2. i. e. disobedience

وَكَاثِرٌ دَعَا عَلَى السَّالِكِينَ اسْتَغْفِرُكَ مِنْ ذُنُوبِي أَوْ مَضَرَّتْ فِي

طَالِبُ الْعَفْوِ عَمَّنْ

اللَّهُمَّ يَا مَنْ بِرَحْمَتِهِ يَسْتَعِينُ الْمُذْنِبُونَ وَيَا مَنْ إِلَى ذِكْرٍ أَحْسَانِهِ
يَفْرَعُ الْمُضْطَرُّونَ وَيَا مَنْ بِحَقِيقَتِهِ يَنْجِبُ الْخَاطِئُونَ وَيَا أَنْسَ كُلِّ
مُسْتَوْحِشٍ غَرِيبٍ وَيَا فَارِجَ كُلِّ مَكْرُوبٍ كَثِيبٍ وَيَا غَوْثَ كُلِّ
فَحْدُولٍ قَرِيدٍ وَيَا عَضْدَ كُلِّ مُحْتَاجٍ طَرِيدٍ أَنْتَ الَّذِي وَسَّعْتَ كُلَّ
تَسْوِيٍّ رَحْمَةً وَعِلْمًا وَأَنْتَ الَّذِي جَعَلْتَ لِكُلِّ مَخْلُوقٍ فِي نِعْمِكَ سَهْمًا وَ
أَنْتَ الَّذِي عَفَوْتَ أَعْلَى مِنْ عِقَابِهِ وَأَنْتَ الَّذِي تَسْعَى رَحْمَتُهُ أَقَامَ
غَضَبِهِ وَأَنْتَ الَّذِي عَطَاؤُهُ أَكْثَرُ مِنْ مَنَعِهِ وَأَنْتَ الَّذِي أَسْعَى
الْخَلَائِقُ كُلُّهُمْ فِي وَسْعِهِ وَأَنْتَ الَّذِي لَا يَرْغَبُ فِي جَزَاءٍ مَنْ أَعْطَاهُ
وَأَنْتَ الَّذِي لَا يَفِرُّ فِي عِقَابٍ مَنْ عَصَاهُ وَأَيَا إِلَهِ عَبْدِكَ الَّذِي
أَمَرْتَهُ بِاللُّعَاءِ فَقَالَ لَبَّيْكَ وَسَعْدَيْكَ هَا أَنَا ذَا يَا رَبِّ مَطْرُوقٌ بَيْنَ
يَدَيْكَ أَنَا الَّذِي أَوْقَرْتُ الْخَطَايَا ظَهْرَهُ وَأَنَا الَّذِي أَقْنَيْتُ الدُّنُوبَ
عُمْرَهُ وَأَنَا الَّذِي يَجْهَلُ عَصَاكَ وَلَمْ تَكُنْ أَهْلًا مِنْ لَدَاكَ هَلْ أَنْتَ يَا
إِلَهِي رَاحِمٌ مَنْ دَعَاكَ فَأَبْلَغَ فِي اللُّعَاءِ أَمْ أَنْتَ غَافِرٌ لِمَنْ بَكَكَ فَأَسْرَعَ
فِي الْبُكَاءِ أَمْ أَنْتَ مُجَامِرٌ عَمَّنْ عَفَاكَ وَجْهَهُ تَدُلُّ أَمْ أَنْتَ مُغْنٍ
مَنْ شَكَلَ إِلَيْكَ قَفْرَهُ تَوَكَّلَا إِلَهِي لَا تُخَيِّبْ مَنْ لَا يَجِدُ مُعْطِيًا غَيْرَكَ

from my illness be accompanied with Thy forgiveness, and let my restoration from my fall lead to Thy pardon, and let my release from pain be followed by comfort, and my rescue from this affliction by Thy deliverance.

Verily Thou art benevolently kind, bountifully gracious, magnificently generous and the possessor of greatness and glory !

مِنْ كَرَمِي إِلَى رَوْحِكَ وَسَلَامَتِي مِنْ هَذِهِ الشَّيْثَةِ إِلَى
 قَرَحِكَ إِنَّكَ الْمُتَقَصِّلُ بِالْأَحْسَانِ الْمُتَطَوِّلُ بِالْإِمْتِنَانِ
 الْوَهَّابُ الْكَرِيمُ ذُو الْجَلَالِ وَالْإِكْرَامِ

15. His prayer in illness, distress and calamity.

O Lord all praise is due to Thee for bodily health in which I move about; and all praise is due to Thee for such of disease as Thou didst cause in my body:

For, I do not know, O Lord which of the two states is more suitable for thanking Thee; and which of the two times is preferable for praising Thee:

Either the time of health, wherein Thou didst cause Thy pure nourishment to support me, and whereby Thou didst make me happy in earning Thy approbation and favour, and whereby Thou didst strengthen me for such of Thy services as Thou gavest me grace to perform;

Or the time of sickness, whereby Thou didst purify me and the blessings Thou didst confer on me, in order, to lighten (remit) such sins as were lying heavily upon my back, and by way of purifying me from such inequity as I plunged into and by way of warning me to be prompt in repentance, and in order to induce me to try to blot out my transgressions? All this through Thy eternal favour!

And in the meantime what the scribes have recorded to my credit of pure deeds, which no mind has ever thought of, no tongue uttered, and no limb toiled for—only by way of kindness from Thee to me, and of * Thy gracious favour to me.

O Lord, therefore, bless Mohammad and his Al (family), and make agreeable to me what Thou hast approved of for me, and lighten for me what Thou hast visited upon me, and purify me of the taint of that sin which I committed beforehand, and remove from me the evil results of what I have performed, and confer on me the sweetness of good health, and make me taste the coolness of peace, and let my recovery

* The belief is that the Recording Angels put down to the credit of the sickman all the good acts he used to perform when healthy and which he is unable to perform on account of sickness. T.

وَكَا مِنْ دَعَائِهِ السَّالِكَةِ لِأَمْرِ الْوَسْطَى
رَبِّ الْعَالَمِينَ

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا لَمْ أَزَلْ أَنْصَرِفُ فِيهِ مِنْ سَلَامَةٍ بَدَنِي وَ
لَكَ الْحَمْدُ عَلَى مَا أَحَدْتَنِي مِنْ عِلَّةٍ فِي جَسَدِي قَمَا أَدْرِي يَا إِلَهِي
أَيُّ الْحَالَيْنِ أَحَقُّ بِالشُّكْرِ لَكَ وَأَيُّ الْوَقَائِنِ أَوْلَى بِالْحَمْدِ لَكَ أَوْ قَدْ
الْيُسْتَعْنَى الَّتِي هُنَا تَنِي فِيهَا طِبَابَاتُ رِزْقِكَ وَتَشْطِطُنِي بِهَا لَا بِنِعْمَةٍ مَرَّةً إِلَيْكَ
وَفَضْلِكَ وَقَوْنِي مَعَهَا عَلَى مَا وَقَفْتَنِي لَهُ مِنْ طَاعَتِكَ أَمْ وَقَدْ الْيُسْتَعْنَى
الَّتِي تَحْصِنُنِي بِهَا وَالنَّجْوَى الَّتِي تَحْفَظُنِي بِهَا خَوْفِيًا لِمَا ثَقُلَ عَلَى ظَهْرِي مِنْ
الْخَطِيئَاتِ وَطَهْرِي لِمَا انْفَعَسْتُ فِيهِ مِنَ السَّيِّئَاتِ وَتَنِيهِمَا لَتَنَاوُلِ التَّوْبَةَ
وَتَذَكِّرُ لِي الْحَوْبَةَ بِقَدِيمِ النِّعْمَةِ وَفِي خِلَالِ ذَلِكَ مَا كَتَبْتَ لِي الْكَاتِبَانِ
مِنْ رَبِّي الْأَعْمَالِ مَا لَا قَلْبٌ فَلَكَ فِيهِ وَلَا لِسَانٌ نَطَقَ بِهِ
وَلَا حَاجَةٌ تَكَلَّفَتْهُ بَلْ إِفْضَالًا مِنْكَ عَلَيَّ وَرَحْمَةً مِنِّي
صَنِيعَتِكَ إِلَيَّ اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَإِلَيْهِ وَحَيْثُ إِلَهَاتِ
مَا رَضِيتَ لِي وَيَسِّرْ لِي مَا أَحَلَّتْ لِي وَطَهِّرْ لِي مِنْ دَنَسِ
مَا أَسْلَفْتُ وَاحْجُرْ عَنِّي شَرَّ مَا قَدَّمَتُ وَأَوْجِدْ لِي حَلَاوَةَ
الْعَافِيَةِ وَادْفِنْنِي بِرَدِّ السَّلَامَةِ وَاجْعَلْ خُرُوجِي عَنْ عَلَيٍّ
إِلَى عَقْدِكَ وَمُتَعَوِّلِي عَنْ صُرْعَتِي إِلَى تَجَاوُزِكَ وَخَالِيَتِي

not permit me O Lord to complain to any one except Thee, nor to ask assistance of any ruler besides Thee: Far be it from me !

Therefore, bless Mohammad and his Al (family), and join my prayer with Thy answer, and bring my complaint nigh to alteration.

O Lord do not test me with despair of Thy Justice, and do not tempt him by the delay of Thy chastisement, so that he may persist in oppressing me, and refuse to give me my rights; and let him know, shortly, of that punishment with which Thou hast threatened tyrants; and let me know what Thou hast promised for the relief of the afflicted

O Lord bless Mohammad and his Al (family), and give me grace to accept what Thou hast decreed for me and against me, and reconcile me to what Thou hast taken from me and direct me to that path which is most straight, and employ me in that which is the safest.

O Lord, and it is Thy judgment it would be better for me if Thou delayest the seizure of the tyrant, and taking vengeance upon him who has oppressed me until the day of Judgment, when the enemies are gathered together; then bless Mohammad and his Al (family) and help me by giving me a sincere motive and enduring patience; and guard me from evil propensities and restlessness of ambition; and imprint upon my mind the likeness of what Thou hast stored for me by way of reward, and prepared for my enemy by way of retribution and torment; and let this be the cause of my contentment with what Thou hast decreed, and of trust in what Thou hast chosen.

Amen Lord of the worlds ! Verily Thou art possessor of great excellence, and Thou hast power over everything.

اللَّهُمَّ لَا أَشْكُو إِلَى أَحَدٍ سِوَاكَ وَلَا أَسْتَعِينُ بِحَاكِمٍ غَيْرِكَ
 حَاشَاكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَصِلْ دُعَائِي بِإِجَابَةٍ وَافِرُنْ
 شِكَايَتِي بِالتَّغْيِيرِ اللَّهُمَّ لَا تَقْتِنِي بِالْعَنُوطِ مِنْ إِنْصَافِكَ وَلَا
 تَقْتِنُهُ بِالْأَمْنِ مِنْ انْكَارِكَ فَيَصِرْ عَلَى ظُلُمِي وَيَحْضُرْ فِي
 بَيْتِي وَغَيْرُهُ عَمَّا قَلِيلٍ مَا أَوْعَدْتَ الظَّالِمِينَ وَغَيْرَ فِتْنِي
 مَا أَوْعَدْتَ مِنْ إِجَابَةِ الْمُضْطَرِّينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ وَوَقِّفْنِي لِقَبُولِ مَا قَضَيْتَ لِي وَعَلَى وَرِضْنِي بِمَا أَخَذْتَ
 لِي وَمَنِّي وَاهْدِنِي لِلَّتِي هِيَ أَقْوَمُ وَاسْتَعِينِي بِهَا هُوَ أَسْلَمُ
 اللَّهُمَّ وَإِنْ كَانَتْ الْخَيْرَةُ لِي عِنْدَكَ فِي تَأْخِيرِ الْأَخْذِ وَتَرْكِ
 الْأَتِّقَامِ مِنِّي ظَلَمْتَنِي إِلَى يَوْمِ الْفَصْلِ وَتَجَمِّعَ الْخُصَمُ فَصَلِّ
 عَلَى مُحَمَّدٍ وَآلِهِ وَآيِدْنِي مِنْكَ بِنِيَّةٍ صَادِقَةٍ وَصَبْرٍ
 دَائِمٍ وَاعْزِزْنِي مِنْ سُوءِ الرَّغْبَةِ وَهَلِّعْ أَهْلَ الْحَرِصِ وَ
 صَوِّرْ قَلْبِي مِمَّا لَكَ أَذْهَرْتُ لِي مِنْ ثَوَائِكَ وَأَعْدَدْتَ
 لِي خَصْمِي مِنْ جَنَائِكَ وَعِقَابِكَ وَاجْعَلْ ذَلِكَ سَبَبًا لِقَنَاعَتِي
 بِمَا قَضَيْتَ وَثِقَتِي بِمَا تَخَيَّرْتَ أَمِينَ يَا رَبَّ الْعَالَمِينَ إِنَّكَ
 تُوَالِي الْفَضْلَ الْعَظِيمَ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

14. His prayer when he was oppressed by tyrants.

O Thou to whom the tidings of complainants are not unknown, and O Thou who doth not require the evidence of witnesses to their reports, O Thou whose help is nigh to the oppressed, and O Thou whose assistance is far removed from the wicked: Verily, Thou knowest O my Lord what hath come upon me from so and so the son of so and so, * of that which Thou didst prohibit him from doing; and what power he hath gained over me by means of that which Thou didst forbid him, because of pride in the possessions which are from Thee; and in utter disregard of Thy prohibition to him.

Therefore, O Lord bless Mohammad and his Al (family) and by Thy strength restrain my oppressor and my enemy from overwhelming me; and with Thy power, turn aside his sharpness from me, and let him be engaged in what immediately surrounds him; and render him powerless, against that to which he is hostile

And O Lord bless Mohammad and his Al (family), and do not tolerate the oppression of my enemy, and help me to be successful over him, and guard me from deeds similar to his, and do not put me in situation like his.

O Lord bless Mohammad and his Al (family), and help me against my enemy with immediate assistance, which may put an end to my resentment of him; and give a satisfaction to my grudge against him.

O Lord bless Mohammad and his Al (family), and compensate me for the oppression I have suffered from him, with Thy forgiveness; and make up for his wrongs to me, with Thy mercy; for, every evil is small in comparison with Thy wrath, and every calamity is light when accompanied with Thy bounty.

O Lord, Thou hast made it disagreeable to me to be oppressed, therefore, restrain me from oppressing others; do

* Here the name of enemy and his father should be mentioned.

وَكَانَ رَحْمَةً عَلَيَّ السَّيِّئِينَ وَالْمُجْرِمِينَ
مَا الْحَبِيبُ

يَا مَنْ لَا يَخْفَى عَلَيْهِ أَنْبَاءُ الْمُتَظَلِّينَ وَيَا مَنْ لَا يَحْتَاجُ فِي
قَصَصِهِمْ إِلَى شَهَادَاتِ الشَّاهِدِينَ وَيَا مَنْ قُرْبَتْ نَصْرَتُهُ
مِنَ الْمُظْلُومِينَ وَيَا مَنْ بَعْدَ عَوْنِهِ عَنِ الظَّالِمِينَ قَدْ عَلِمْتَ
يَا إِلَهِي مَا نَأْتِي مِنْ فُلَانِ بْنِ فُلَانٍ فَمَا حَظَرْتَ عَلَيْهِ وَأَنْتَ هَكَذَا
مَعِي فَمَا حَظَرْتَ عَلَيْهِ بَطْرًا فِي نِعْمَتِكَ عِنْدَهُ وَاعْتَزَّارًا بِبُكْرِكَ
عَلَيْهِ اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَإِلِهِ وَخُذْ ظَالِمِي وَعَدُوِّي عَنْ
ظُلُمِي يُقَوِّتِكَ وَأَفْلُلْ حَدَّ عَمِّي بِقُدْرَتِكَ وَاجْعَلْ لَهُ
سُخْلًا فِيمَا يَلِيهِ وَعِزًّا عَمَّا يَأْوِيهِ اللَّهُمَّ وَصِّلْ عَلَى مُحَمَّدٍ
وَإِلِهِ وَلَا تُسَوِّغْ لَهُ ظُلُمِي وَاحْسِنْ عَلَيْهِ عَوْنِي وَأَعْصِمْنِي
مِنْ مِثْلِ أَفْعَالِهِ وَلَا تَجْعَلْنِي فِي مِثْلِ حَالِهِ اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَإِلِهِ وَاعْدُدْني عَلَيْهِ عَدُوِّي حَاضِرَةً تَكُونُ مِنْ غِيظِي بِشَفَاءِ
وَمِنْ حَقِيقِي عَلَيْهِ وَفَاءِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَإِلِهِ وَعَوِّضْنِي مِنْ ظُلْمِي
عَفْوَكَ وَأَبْدِلْنِي بِسُوءِ صَنِيعِهِ بِرَحْمَتِكَ فَكُلُّ مَكْرُوهٍ
جَلَلٌ دُونَ سَخَطِكَ وَكُلُّ مَرْرَةٍ سِوَاءِ مَعْمُورَةٍ
اللَّهُمَّ فَمَا كَرِهْتَ إِلَيَّ أَنْ أُظْلَمَ فَقِنِي مِنْ أَنْ أُظْلِمَ

pauper? So I returned unto Thee with sincere longing, and laid my hope before Thee, with perfect trust in Thee; and I was sure that the utmost I would beg of Thee, would be trivial in comparison with Thy wealth; and the utmost that I would desire from Thee, would be insignificant along side of Thy prosperity; and that Thy bounty is not encompassed by any one's request; and that Thy hand is exalted far above every hand, in liberality.

O Lord, therefore, bless Mohammad and his Al (family), and deal with me kindly according to Thy grace; and do not in Thy justice, deal with me according to my merit. *

For, I am not the first applicant who applied to Thee, and Thou didst grant my request, whilst I deserved refusal and I am not the first petitioner who petitioned Thee, and Thou didst favour me whilst entitled to disappointment.

O Lord, bless Mohammad and his Al (family), and grant acceptance to my prayer, hear my call, hearken to my supplication, and listen to my voice; and do not cut off my hope from Thee, and do not sever my connection with Thee, and do not permit me in this and other needs to turn to any other besides Thee; and undertake the fulfilment of my request, and the satisfaction of my need, and the answering of my prayer, before I leave this my spot, by making easy for me that which is difficult, and by bestowing upon me Thy excellent decree in all matters:

And bless Mohammad and his Al (family) with a blessing perpetual, growing, having no end to its duration, and no limit to its extent, and let it be a help to me, and a cause for granting my request.

Verily Thou art generous and gracious.

And my request O Lord, is such and such——(mention it and prostrate thyself and say in the prostration). *

Thy grace has comforted me; and Thy goodness has guided me, so I request Thee, for Thy sake and that of Mohammad and his Al (family)—They blessings on them—not to turn me away disappointed.

* The words within brackets do not form part of the prayer, but are intended to instruct the person praying how to prefer his request to the Almighty.

فَقَصِدْتُكَ يَا إِلَهِي بِالرَّغْبَةِ وَأَوْقَدْتُ عَلَيْكَ رَجَائِي بِالْيَقِينَةِ بِكَ
وَعَلِمْتُ أَنَّ كَثِيرَ مَا أَسْأَلُكَ يَسِيرُ فِي وَجْدِكَ وَأَنَّ خَطِيرَ مَا أَسْتَوْهِبُكَ
حَقِيرٌ فِي وَسْعِكَ وَأَنَّ كَرَمَكَ لَا يَضِيقُ عَنْ سُؤَالِ أَحَدٍ وَأَنَّ يَدَكَ
بِالْعَطَاءِ أَعْلَى مِنْ كُلِّ يَدٍ اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَآلِهِ وَاحْمِلْنِي بِكَرَمِكَ
عَلَى التَّفَضُّلِ وَلَا تَحْمِلْنِي بَعْدَ ذَلِكَ عَلَى الْإِسْتِغْثَافِ فَمَا أَنَا بِأَوَّلِ رَاغِبٍ
رَغِبَ إِلَيْكَ فَأَعْطَيْتَهُ وَهُوَ يَسْتَعِينُ الْمَنِّعَ وَلَا بِأَوَّلِ سَائِلٍ سَأَلَكَ
فَأَفْضَلْتَ عَلَيْهِ وَهُوَ يَسْتَوْجِبُ الْحَرَمَانَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَكَُنْ لِي عَائِي مُجِيبًا وَمِنْ يَدَائِي قَرِيبًا وَلِتَضَرُّعِي رَاحِمًا وَلِصَوْتِي
سَامِعًا وَلَا تَقْطَعْ رَجَائِي عَنْكَ وَلَا تَبْتَ سَبِيَّ مِنْكَ وَلَا تُؤَيِّسْنِي
فِي حَاجَتِي هَذِهِ وَغَيْرِهَا إِلَى سِوَاكَ وَتَوَكَّلْنِي بِحُجَّةِ طَلِبَتِي وَقَضَاءِ
حَاجَتِي وَتَبَلِّ سُوَالِي قَبْلَ زَوَالِي عَنْ مَوْقِفِي هَذَا لِئَسِيرُكَ لِي
الْعَسِيرُ وَحُسْنُ تَقْدِيرِكَ لِي فِي جَمِيعِ الْأُمُورِ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
صَلَاةَ دَائِمَةٍ نَائِمَةٍ لَا انْقِطَاعَ لِابْدِهَا وَلَا مُنْتَهَى لِأَمَدِهَا
وَاجْعَلْ ذَلِكَ عَوْنًا لِي وَسَبَبًا لِنَجَاحِ طَلِبَتِي إِنَّكَ وَاسِعٌ كَرِيمٌ
وَمِنْ حَاجَتِي يَا رَبِّ كَذَا وَكَذَا وَثُنْ كَرَحَابَتِكَ ثُمَّ
تَسْبُحُ وَتَقُولُ فِي سَجُودِكَ فَضْلُكَ أَسْنَى وَإِحْسَانُكَ
دَلِيلِي فَأَسْأَلُكَ بِكَ وَبِمُحَمَّدٍ وَآلِهِ صَلَوَاتُكَ عَلَيْهِمْ أَنَّ
لَا تَرُدَّنِي خَائِبًا

13. His petition to the Almighty in time of need.

O Lord, Thou who dost ultimately satisfy our needs; Thou with whom lies the success of prayers; who selleth not his favours for prices; whose gifts are not accompanied with reproaches; through whom independence can be obtained, and of whom none can be independent; towards whom men are attracted with irresistible attraction; whose stores cannot be exhausted by requests, and whose wisdom cannot be altered by any means; from whom the needs of the needy are never cut off; whom prayers do not fatigue,

Thou hast prided Thyself on being independent of Thy creatures; and Thou art worthy of being independent of them.

Thou hast called them needy and they are needy towards Thee.

Therefore, whosoever resolved upon the satisfaction of his need through Thee; and desired that his need be removed by Thee, surely he sought this satisfaction in the right place; and approached the object of his desire directly:

And whosoever directed his petition to any of Thy creatures, or considered him to be the one to grant its fulfilment, in preference to Thee; verily, he exposed himself to disappointment, and deserved from Thee privation of blessings.

And I, O Lord, have a need toward Thee. My efforts have fallen short, and my desires ~~are~~ of no avail. My soul induced me to seek the satisfaction of my need from one who is not independent of Thee, and places his necessities before Thee. This was one of the slips of the erring, and one of the mistakes of sinners. Then I was aroused from my ignorance by Thy warning; and rose by Thy grace from my fall, and returned; ‡ and with Thy help I corrected my blunder and said, Holy is my Lord!

How can one needy creature beg from another who is in need; and why should a pauper be attracted to another

‡ Drew back.

وَكَا مِنْ جِهَةِ السَّيِّئَةِ فِي طَلَبِ الْحَوَائِجِ إِلَى اللَّهِ عَزَّ وَجَلَّ

اللَّهُمَّ يَا مُنْتَهَى مَطْلَبِ الْحَاجَاتِ يَا مَنْ عِنْدَكَ تَحِلُّ الطَّلِبَاتِ
وَيَا مَنْ لَا يَبِيبُ نَعْمَهُ بِالْأَثْنَانِ وَيَا مَنْ لَا يَكْدِرُ عَطَايَاهُ
بِالْمِثْنَانِ وَيَا مَنْ يُسْتَفْتَى بِهِ وَلَا يُسْتَفْتَى عَنْهُ وَيَا مَنْ يُرْعَبُ
إِلَيْهِ وَلَا يُرْعَبُ عَنْهُ وَيَا مَنْ لَا تُفْنَى خَزَائِنُهُ الْمَسَائِلُ وَيَا مَنْ
لَا تَبْدِلُ حِكْمَتُهُ الْمَسَائِلُ وَيَا مَنْ لَا تَقْطَعُ عَنْهُ حَوَائِجُ الْمُحْتَاجِينَ
وَيَا مَنْ لَا يُعَيِّرُ دُعَاءُ الدَّاعِينَ مَدَّةَ حَتِّ الْغَضَائِعِ عَنْ خَلْقِكَ
وَأَنْتَ أَهْلُ الْغَفَى عَنْهُمْ وَنَسَبْتَهُمْ إِلَى الْفَقْرِ وَهُمْ أَهْلُ الْفَقْرِ إِلَيْكَ
فَمَنْ حَاوَلَ سَدَّ خَلَّتِهِ مِنْ عِنْدِكَ وَرَأَى مَصْرُوفَ الْفَقْرِ عَنْ نَفْسِهِ
بِكَ فَقَدْ طَلَبَ حَاجَتَهُ فِي مَطْلَانِهَا وَأَنَّى طَلَبْتَهُنَّ وَتَجِبَهَا وَمَنْ
تَوَجَّهَ بِحَاجَتِهِ إِلَى أَحَدٍ مِنْ خَلْقِكَ أَوْ جَعَلَهُ سَبَبًا لِنُجْهَا دُونَكَ فَقَدْ
تَعَرَّضَ لِلْعُرْمَانِ وَاسْتَمْسَقَ مِنْ عِنْدِكَ قُوتَ الْإِحْسَانِ اللَّهُمَّ وَلِيَّ الْيَقِينِ
حَاجَتُهُ قَدْ قَصَرَ عَنْهَا مُهْدِي وَتَقَطَّعَتْ دُورُهَا جَبَلِي وَسَوَّلَتْ لِي نَفْسِي
رَفْعًا إِلَى مَنْ يَرْفَعُ حَوَائِجَ الْيَقِينِ وَلَا يُسْتَفْتَى فِي طَلِبَاتِهِ عَنْكَ وَهِيَ زِلَّةٌ
مِنْ زَلَالِ الْخَلِائِقِينَ وَعَارُكَ مِنْ عَارِ أَوْدِائِ الدُّنْيَانِ ثُمَّ أَتَيْتُكَ بِقَدْرِكَ
لِي مِنْ عَقْلِي وَفَضْلِكَ بِتَوْفِيقِكَ مِنْ زِلَّتِي وَرَجَعْتُ وَأَكْثَرْتُ تَسْلِيلِي عَنْ
عَارِي وَقُلْتُ بَعْدَ رِيٍّ كَيْفَ يَسْأَلُ حُتَّاجٌ مُتَّجَاوِئًا يَسْتَعِينُ مُعْدِمًا إِلَى مُعْدِمٍ

too great a task for Thee, and the overlooking of mighty guilt is not too difficult for Thee, and the enduring of excessive wrongs is not hard upon Thee; and that the most favourite of Thy creatures, is one who giveth up pride, and abstaineth from persisting (in wrong) and constantly asketh pardon:

And I clear myself before Thee from being proud, and crave Thy protection against persisting (in sin), and ask Thy pardon for what I failed in, and beg Thy assistance in what I am too weak to do.

O Lord, bless Mohammad and his Al (family), and forgive me what is due unto Thee from me, ¹ and save me from what I deserve from Thee, ² and shelter me from what the wicked are afraid of ³.

For, verily, Thou hast power to forgive; pardon is hoped for, from Thee; Thou art celebrated for overlooking faults:

I have no other one whom I may beg to fulfil my wishes but Thee; and no forgiver of my sins, other than Thee—far be it from Thee if I think there is another; and I do not fear that any thing will happen to my soul, except from Thee:

Verily, Thou deservest to be feared, and art worthy of forgiving sins.

Bless Mohammad and his Al (family), and fulfil my need, and grant my wish, and forgive my sins, and quell the dread of my soul:

Verily, Thou hast power over every thing, and this is easy for Thee.

Amen, Lord of the worlds!

1. i. e. duties I owe to Thee.

2. i. e. punishment for default.

3. i. e. punishment

لَا تَعَاظُكَ وَأَنْتَ الْجَاوِزُ عَنِ الْإِثْمِ الْجَلِيلِ لَا يَسْتَصْعِبُكَ وَأَنْتَ
 اُخْتِمَالَ الْجَنَائِيَّاتِ الْفَاحِشَةِ لَا يَنْتَكُؤُكَ وَأَنْتَ أَحَبُّ عِبَادِكَ
 إِلَيْكَ مَنْ تَرَكَ الْأَسْتِكْبَارَ عَلَيْكَ وَجَانِبَ الْإِمْرَارِ وَلَزِمَ الْأَسْتِغْفَارَ
 وَأَنَا أَبْرَأُ إِلَيْكَ مِنْ أَنْ أَسْتَكْبِرَ وَأَعُوذُ بِكَ مِنْ أَنْ أُصِيرَ
 وَأَسْتَغْفِرُكَ لِمَا قَصَّرْتُ فِيهِ وَأَسْتَعِينُ بِكَ مَا عَجَزْتُ عَنْهُ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ لِي مَا يَحِبُّ عَلَيْكَ وَعَافِنِي مِمَّا
 اسْتَوْجِبُهُ مِنْكَ وَاجْزِنِي مِمَّا يَخَافُهُ أَهْلُ الْإِسَاءَةِ فَإِنَّكَ
 مَلِيٌّ بِالْعَفْوِ مَرْجُوٌّ لِلْمَغْفِرَةِ مَعْرُوفٌ بِالتَّجَاوُزِ لَيْسَ بِحَاجَتِي
 مَطْلَبٌ سِوَاكَ وَلَا لِي نَبِيٌّ غَيْرُكَ حَاشَاكَ وَلَا أَخَافُ عَلَى
 نَفْسِي إِلَّا يَاكَ إِنَّكَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ صَلِّ عَلَى
 مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَقْضِ حَاجَتِي وَأَنْجِ طَلِبَتِي وَاعْفِرْ دُنْيِي
 وَأَمِنْ خَوْفِ نَفْسِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَذَلِكَ عَلَيْكَ

يَسِيرُ أَمِينَ رَبِّ الْعَالَمِينَ هـ

days have changed and become unfavourable; until he found that the opportunity for action had expired, and the duration of life was finished, and he was convinced that there was no escape for him from Thee and no refuge; then he presented himself to Thee, with conversion and sincerely repented unto Thee. So, he stood up in Thy presence with a pure, clean heart and addressed Thee in a low faltering voice.

Verily, he bowed before Thee, till he became crooked, and bent down his head till he was doubled:

Verily, his fear caused his legs to tremble, and his tears flowed down his cheeks:

He calls upon Thee, saying, O merciful God and O most compassionate of those to whom seekers after mercy continually come, and O most gracious of those whom seekers after pardon approach, and O Thou whose forgiveness is more frequent than Thy chastisement, and O Thou whose approbation is more abundant than Thy wrath, and O Thou who favoured Thy creatures by overlooking their guilt, and O Thou who trained Thy servants to hope for the acceptance of conversion,* and O Thou who corrected their corruption with repentance, and O Thou who was satisfied with very little of their good deeds, and O Thou who rewarded their insignificant deeds abundantly, and O Thou who guaranteed to them answers to prayer, and O Thou who graciously promised them on Thy own pledge, a handsome recompense! I am not the greatest of those who disobeyed Thee and obtained Thy pardon; and I am not the most blameworthy of those who apologised unto Thee and Thou didst accept their apology; and I am not the most unjust of those who repented unto Thee, and Thou didst show them Thy favour:

I repent unto Thee, in this my situation, the repentance of one ashamed of what he neglected to perform, afraid of what he has accumulated against him, sincerely sorry for what he fell into, knowing that the forgiving of sins is not

* i. e. to hope that God will accept their renunciation of evil habits and adoption of a virtuous course of life.

وَأَدْبَرْتُ أَيْمَانَهُ قَوْلْتِ حَتَّى إِذَا رَأَى مِدَّةَ الْعَمَلِ قَدِ انْقَضَتْ
وَعَايَةَ الْعَمْرِ قَدْ انْتَهَتْ وَأَيَقُنَ أَنَّه لَا يَحْيِيصُ لَهُ مِنْكَ وَلَا تَهْرَبُ
لَهُ عَنْكَ تَلْقَاكَ إِلَّا نَابَةً وَأَخْلَصَ لَكَ التَّوْبَةَ فَقَامَ إِلَيْكَ بِقَلْبٍ
طَاهِرٍ يَقِي تَمَرْدَعًا كَبُصُوتٍ حَائِلٍ خَفِي قَدْ تَطَاطَأَ لَكَ فَانْحَنِي
وَنَاسِ رَأْسَهُ فَانْتَنِي قَدْ أَرَعَشْتَ خَشْيَتُهُ رِجْلَيْهِ وَتَهَرَّقَتْ
مُؤَوَّعُهُ حَذَاهُ يَدِ عَوَاكِ بِمَا أَرْحَمَ الرَّاحِمِينَ وَيَا أَرْحَمَ مَنْ
اِتَّبَعَهُ السَّارِعُونَ وَيَا آعْطَتْ مَنْ آطَاكَ بِهِ الْمُسْتَغْفِرُونَ
وَيَا مَنْ عَفْوُهُ أَكْثَرُ مِنْ يَفْنَتِهِ وَيَا مَنْ رِضَاةُ أَوْفَرٍ مِنْ سَخَطِهِ
وَيَا مَنْ تَحَمَّلَ إِلَى خَلْفِهِ بِحُسْنِ التَّجَاوُزِ وَيَا مَنْ عَوَّدَ عِبَادَهُ قَبُولَ
الْإِنَابَةِ وَيَا مَنْ اسْتَضَلَّه فَاسِدَ هُمٍّ بِالتَّوْبَةِ وَيَا مَنْ
رَضِيَ مِنْ فِعْلِهِمْ بِالْيَسِيرِ وَيَا مَنْ كَافَى قَلِيلَهُمْ بِالْكَثِيرِ وَ
يَا مَنْ ظَمِنَ لَهُمْ إِجَابَةَ الدُّعَاءِ وَيَا مَنْ وَعَدَ هُمْ عَلَى نَفْسِهِ
بِتَقْضِيهِ حُسْنَ الْجَزَاءِ مَا أَنَا يَا عَصَايَ مِنْ عَصَاكَ فَغَفَرْتَ
لَهُ وَمَا أَنَا يَا لُؤْمِينَ اعْتَدَ رَأْيُكَ فَقِيلَتْ مِنْهُ وَمَا أَنَا يَا ظَلَمَ
مَنْ تَابَ إِلَيْكَ فَعُدَّتْ عَلَيْهِ آثُوبُ إِلَيْكَ فِي مَقَامِي هَذَا
تَوْبَةً نَادٍ عَلَى مَا قَرِطَ مِنْهُ مُشْفِقٍ مِمَّا اجْتَمَعَ عَلَيْهِ خَالِصِ
الْحَيَاءِ مِمَّا وَقَعَ فِيهِ عَالِمٍ بِأَنَّ الْعَفْوَ عَنِ الذَّنْبِ الْعَظِيمِ

12. Confession and Repentance.

O Lord, three habits hinder me from praying unto Thee and one habit urges me to it.

Delay in doing that which Thou didst order me to perform, keeps me from prayer on account of shame; and the thing Thou didst forbid me to do, and to which I hastened likewise hinders me; and the favour Thou didst confer on me, and for which I failed to return thanks.

That which urges me to pray unto Thee, is Thy kindness to the one who turneth his face towards Thee, and who cometh hopefully to Thee; for, all Thy favour is kindness, and all Thy blessings an indication of greater things yet to come.

Therefore, behold me here, O Lord, standing at the gate of Thy glory in the attitude of one who trembles in submission, and entreating Thee, in my shame, in the spirit of the poor and needy, confessing unto Thee that I never acknowledged Thy favour, save by refraining from sinning against Thee; * and that I was never, in all my circumstances, without Thy bounty.

Will, therefore O Lord, my confession to Thee, of the evils I have committed avail me anything? And will my admission to Thee of wrongs I have done, deliver me from Thy wrath?

Or hast Thou, in this my situation irrevocably decreed Thy wrath for me; or does, in the time of praying, Thy displeasure inseparably cling to me?

O Holy One, I do not despair of Thy mercy, whilst Thou hast, surely, opened for me the gate of repentance, unto Thee:

Nay, I speak the words of a despicable creature, one unjust to his own soul, one who underrates the dignity of his Lord, one whose sins are great and wax larger, and whose

* i. e. performed no positive duty in acknowledgment of Thy favours.

وَكَانَ مِنْ ذِكْرِ عَالِي السَّرَاةِ فِي الْأَعْيَادِ وَالْأَيَّامِ

اللَّهُمَّ إِنَّهُ يُجِيبُنِي عَنْ مَسْئَلَتِكَ خِلَالَ ثَلَاثٍ وَتُخَدُّونِي
 عَلَيْهَا حُلَّةً وَاحِدَةً يُجِيبُنِي أَمْرًا مَرَّتَ بِهِ فَأَبْطَأْتُ عَنْهُ
 وَهِيَ فَهَيْتَنِي عَنْهُ فَاسْرَعْتُ إِلَيْهِ وَنِعْمَةً أَنْعَمْتَ بِهَا عَلَيَّ
 فَقَصَّرْتُ فِي شُكْرِهَا وَيَجِدُ وَنِي عَلَى مَسْئَلَتِكَ تَفَضُّلَكَ عَلَى
 مَنْ أَقْبَلَ بِوَجْهِهِ إِلَيْكَ وَوَقَدْ يُحْسِنُ طَلَبُهُ إِلَيْكَ إِذْ جَمِيعُ
 إِحْسَانِكَ تَفَضُّلٌ وَإِذْ كُلُّ نَعِيكَ ابْتِدَاءٌ فَهَذَا أَنَا ذَا
 يَا إِلَهِي وَاقِفٌ بَابَ عِزِّكَ وَقُوفُ الْمُسْتَسْلِمِ الدَّلِيلِ قَا
 سَائِلُكَ عَلَى الْحَيَاءِ مِنِّي سُؤَالَ الْبَائِسِ الْمُعِيلِ مُقِرُّكَ لَكَ
 يَا إِلَهِي لَمْ أَسْتَسْلِمْ وَقْتُ إِحْسَانِكَ إِلَّا بِأَلْفِ قَلْبٍ عَنْ عَصِيَانِكَ
 وَلَمْ أَخْلُ فِي الْحَالِ كُلِّهَا مِنْ امْتِنَانِكَ فَهَلْ يَنْفَعُنِي
 يَا إِلَهِي إِفْرَارِي عِنْدَكَ بِسُوءِ مَا اكْتَسَبْتُ وَهَلْ يُنْجِيَنِي
 مِنْكَ اعْتِرَافِي لَكَ بِقَبِيحِ مَا ارْتَكَبْتُ أَمَّا وَجَعْتُ لِي فِي
 مَقَامِي هَذَا اسْخَطَكَ أَمَّا لِي مَنِّي فِي وَقْتِ دُعَائِي مَقُتَكَ
 سُبْحَانَكَ لَا آيُسُ مِنْكَ وَقَدْ قَتَمْتَ لِي بَابَ التَّوْبَةِ
 إِلَيْكَ بَلْ أَقُولُ مَقَالَ الْعَبْدِ الدَّلِيلِ الظَّالِمِ لِنَفْسِهِ
 الْمُسْتَخِفِّ بِحُرْمَةِ رَبِّهِ الَّذِي عَظُمَتْ ذُنُوبُهُ فَجَلَّتْ

11. His prayer for a happy termination of life

O Thou, the remembrance of whom is an honour to those who do remember;

O Thou, thankfulness to whom brings exaltation to those who render thanks;

O Thou, obedience to whom is salvation to those who obey, bless Mohammad and his Al (family) and let our hearts turn away from the thought of every other thing remembering Thee; and let our tongues cease from uttering all other gratitude in thanking Thee; and let our limbs be engaged in serving Thee, leaving all other work.

And if Thou hast decreed for us rest from all toil; then, let our rest be peaceful, in which no evil consequences shall befall us, and no grief overtake us; till those who record ¹ our evil deeds return to Thee, from us, bearing a scroll free from the record of sins; and until, those who record our good deeds leave us delighted with what they have written down concerning them (good deeds).

And when the days of our existence are finished, and the duration of our lives comes to an end, and Thy summons—which is inevitable and the obedience to which is unavoidable—is served upon us, then bless Mohammad and his Al (family), and let the conclusion of what the writers of our deeds have reckoned against us, be an accepted repentance, after which we may not be detained by Thee, on account of any sin which we have committed, or any guilt which we have earned.

And do not remove the covering ² which Thou hast put over us, in the presence of spectators, on the day on which the record of Thy creatures shall be examined.

Verily, Thou art merciful to him who prayeth unto Thee, and answerest him who invoceth Thee.

1. The Recording Angels mentioned before.

2. i. e. let our failings remain unknown.

وَكَا بَرٍّ مَرْجِيٍّ عَلَيْهِ السَّلَامُ خَوْلَا الْحَبِيرِ

يَا مَنْ ذَكَرَهُ شَرَفُكَ لِلدَّاعِيَيْنِ وَيَا مَنْ شَكَرُوهُ فَتَوَضَّعُوا
لِلشَّاكِرِينَ وَيَا مَنْ طَاعَتْهُ نَجَاهُ لِلطُّبَّاعِينَ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَاسْمَعْ قُلُوبَنَا بِذِكْرِكَ عَنْ كُلِّ ذَكَرٍ وَالسَّنَنَاتِ
بِشُكْرِكَ عَنْ كُلِّ شُكْرٍ وَجَوَارِحَنَا بِطَاعَتِكَ عَنْ كُلِّ طَاعَةٍ
فَإِنَّ قَدْرَتَنَا فَرَغْنَا مِنْ شُغْلٍ فَاجْعَلْهُ فَرَغَ سَلَامَةٍ
لَا تُدْرِكُنَا فِيهِ تَبَعَةٌ وَلَا تُلْقِنَا فِيهِ سَامَةً حَتَّى يَنْصَرِفَ
عَنَّا كِتَابُ السَّيِّئَاتِ بِصَحِيفَةِ خَالِيَةٍ مِّنْ ذِكْرِ سَيِّئَاتِنَا
وَيَتَوَلَّى كِتَابَ الْحَسَنَاتِ عَنَّا مَسْرُورِينَ بِمَا كُتِبُوا مِن
حَسَنَاتِنَا وَإِذَا انْقَضَتْ أَيَّامُ حَيَاتِنَا وَتَصَرَّمَتْ مَدَدُ
أَعْمَارِنَا وَاسْتَحْضَرْتَنَا دَعْوَتُكَ الَّتِي لَا بُدَّ مِنْهَا وَمِنْ
إِجَابَتِهَا فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ خِتَامَ مَا نُحْيِي
عَلَيْنَا كِتَابَةَ أَعْمَالِنَا تَوْبَةً مَّقْبُولَةً لَا تُؤَفِّقُنَا بَعْدَهَا
عَلَى ذَنْبٍ إِجْتَرَحْنَاهُ وَلَا مَعْصِيَةٍ اقْتَرَفْنَاهَا وَلَا تَكْشِفْ
عَنَّا سِتْرَ اسْتَرْتَهُ عَلَى رُءُوسِ الْأَشْهَادِ يَوْمَ تَبْلُغُ
أَخْبَارُ عِبَادِكَ إِنَّكَ رَحِيمٌ بِمَنْ دَعَاكَ وَمُسْتَجِيبٌ
لِّمَنْ نَادَاكَ هـ

10. He implores Divine Protection.

O Lord, if Thou wilt, Thou canst forgive our sins, and manifest Thy grace; and if Thou wilt Thou canst punish us, and thus display Thy justice.

Therefore, be graciously pleased to make Thy pardon easy for us, and by Thy forgiveness deliver us from Thy punishment; for, verily, we have no strength to stand (against) Thy justice; and there is no deliverance for any of us, save through Thy pardon.

O Most Independent One! Behold, we, Thy servants, are standing before Thee, and verily we are in great need.

Therefore, fulfil our desires from the vastness of Thy wealth, and do not cut off our hope by refusal. For, thereby Thou wilt have rendered him unlucky who begged happiness of Thee; and Thou wilt have disappointed him who besought Thee for favours.

So, at such a time to whom shall we turn when leaving Thee, and whither shall we take our journey from Thy gate.

O Holy One, we are weak and helpless; and Thou hast promised to grant deliverance in answer to the prayers of the distressed.

We are afflicted, and Thou hast promised relief to those in affliction.

The showing of mercy to one who seeks it most resembles Thy will; and it is the noblest of all the acts of Thy greatness; such also is the redress of one who prays to Thee for redress.

Therefore, graciously hear our application unto Thee, and redress our wrongs when we have cast ourselves before Thee.

O Lord, verily, Satan ridiculed us when we followed him in disobeying Thee.

Therefore, bless Mohammad and his Al (family), and do not let him ridicule us, after our renouncing him for Thee, and after turning away from him unto Thee.

وَكَانَ مِنْ دُعَائِكَ السَّلَامُ فِي إِلَهِكَ إِلَهِي إِلَهِي

اللَّهُمَّ إِنَّ تَشَأْنَكَ عَنَّا فِيهِ ضَلَاةٌ وَإِنْ تَشَاءُ تُعَيِّنْ بِنَا فَعَلَاكَ
 فَسَهْلٌ لَنَا عَفْوُكَ بِمَنَّا وَآمِنْ نَا مِنْ عَذَابِكَ بِتَجَاوُزِكَ
 فَإِنَّهُ لَا طَاقَةَ لَنَا بِعَذَابِكَ وَلَا نَهَاةَ لِأَحَدٍ مِمَّا دُونَ عَفْوِكَ
 يَا غَنِيَّ الْأَغْنِيَاءِ هَاتِنِ عِبَادُكَ بَيْنَ يَدَيْكَ وَأَنَا أَفْقَرُ الْفُقَرَاءِ
 إِلَيْكَ فَاجْبُرْ قَاتِلَنَا بِوَسْعِكَ وَلَا تَهْطَمْ رَجَاءُ نَا بِمَنِيكَ فَتَكُونَ
 قَدْ أَشَقَّيْتَ مِنِ اسْتِعْدَادِكَ وَحَرَمْتَ مِنِ اسْتَرْحَاتِكَ
 فَضْلَكَ فَإِلَى مَنْ يَجْتَنِي مَنْقَلِبُنَا عَنْكَ وَإِلَى آيِنَ مَنْ هَبُنَا
 عَنْ بَابِكَ سُبْحَانَكَ نَحْنُ الْمُضْطَرُّونَ الَّذِينَ أَوْجَبْتَ
 إِجَابَتَهُمْ وَأَهْلُ الشُّوْءِ الَّذِينَ وَعَدْتَ الْكَشْفَ عَنْهُمْ
 وَأَشْبَهُ الْأَشْيَاءِ بِمَشِيَّتِكَ وَأُولَى الْأُمُورِ بِكَ فِي عَظَمَتِكَ
 رَحْمَةً مِنِ اسْتَرْحَاتِكَ وَخَوْفٌ مِنِ اسْتِنَادِكَ فَارْحَمْنَا
 تَضَرُّعًا إِلَيْكَ وَاعْتِنَا إِذْ طَرَحْنَا أَنْفُسَنَا بَيْنَ يَدَيْكَ اللَّهُمَّ
 إِنَّ الشَّيْطَانَ قَدْ شَمِتَ بِنَا لِنَتَّاعِنَا عَلَى مَعْصِيَتِكَ فَصَلِّ
 عَلَى مُصَدِّقٍ وَإِلَيْهِ وَلَا تَنْمِتْهُ بِنَا بَعْدَ تَرْكِ نَا لِإِيَّاهُ لَكَ وَرَعْبُنَا
 عَنْهُ أَلَيْكَ هُ

**9. A prayer showing his fervour when asking
pardon of God. May He be glorified !**

O Lord, bless Mohammad and his Al (family), and lead us to repentance which is loved by Thee; and remove us from persistence in sin, which is hateful to Thee.

O Lord, when we are confronted by two (impending) evils, one relating to faith, the other to worldly affairs; then, let that evil befall us which will the more quickly pass away, and protect us from that which is of long duration :

And when we resolve two things, one of which would please Thee, and the other would call down Thy wrath upon us; then, let us be inclined towards that which would please Thee; and lessen our strength, so that we may not do that, which would make Thee angry at us.

And, O Lord, do not allow our souls to choose as they like, for, verily, they will choose what is evil, unless Thou dost assist them: They are very prone to evil, unless Thou dost pity.*

O Lord, verily, Thou hast created us full of weakness, and founded us on infirmity, and originated us out of unstable water, so we have no power except from Thee, and no strength but by Thy aid.

Therefore, help us with Thy grace, and strengthen us with Thy strength, and make the eyes of our minds blind to what is contrary to Thy love; and do not allow any of our limbs activity in disobeying Thee.

O Lord, bless Mohammad and his Al (family), and let the whisperings of our hearts, the motions of our organs, the glances of our eyes, the utterances of our tongues be directed to the end of winning Thy reward; till we omit no good act, whereby we may be entitled to Thy reward; and there remain in us no evil, whereby we should deserve Thy chastisement.

*Cl. Joseph-bura XII p. 235 Rod.rod. Pr. "Yet I hold not myself clear, for the heart is prone to evil, save theirs on whom my Lord hath mercy .. ."

وَكَانَ مِنْ عَمَلِهِ سَلَامٌ وَإِلَيْنَا أُصْلَبَ الْمُخْلَعُونَ مِنَ الْجَنَّةِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَصَلِّ عَلَى آلِهِ وَصَلِّ عَلَى مَنْ جَاءَ مِنْ جُلَدَائِكَ مِنَ النَّبِيِّينَ وَارْتَدَّ عَنْكَ
مَكْرُوهُكَ مِنَ الْأَصْرَارِ اللَّهُمَّ وَارْتَدَّ عَنْكَ نَفْسَيْنِ فِي دِينٍ أَوْ
دُنْيَا فَأَوْقِعِ النَّفْسَ بِأَسْرَعِهَا فَنَاءً وَاجْعَلِ التَّوْبَةَ فِي أَطْوَلِهَا
بَقَاءً وَإِذَا هَمَّ نَايِبَتَيْنِ بِرِضَاكَ أَحَدٌ هَمَّ عَنَّا وَيُخْطِئُكَ الْآخِرُ
عَلَيْنَا قِيلَ بِنَا إِلَى مَا يُرِضُكَ عَنَّا وَأَوْهِنُ قُوَّتَنَا لِيُخْطِئَكَ عَلَيْنَا
وَلَا تُخْلِفْ فِي ذَلِكَ بَيْنَ نَفْسِنَا وَاخْتِيَارِهَا فَإِنَّهَا مُتَارِكَةٌ لِلْبَاطِلِ
إِلَّا مَا وَقَفَتْ أَمَارَتُهُ بِالسُّوءِ إِلَّا مَا رَجَعَتْ إِلَيْكَ وَسَيِّئَتِ
الضَّمَمِ خَلَقْتَنَا وَعَلَى الْوَهْنِ بَنَيْنَا وَمِنْ مَلَأَ مَهْيَبَاتِ ابْتِدَائِنَا
فَلَا حَوْلَ لَنَا إِلَّا بِقُوَّتِكَ وَلَا قُوَّةَ لَنَا إِلَّا بِعَوْنِكَ فَأَيُّدُ نَابِتِي قِيَّتِكَ
وَسَلِّ دُنَا بِسَدِّ يَدَيْكَ وَاعْمِدْ أَبْهَارَ قُلُوبِنَا عَمَّا خَالَفَ عَوْنِيكَ
وَلَا تَجْعَلْ لِنَشْرَقَ مِنْ جَوَارِحِنَا نُفُودًا فِي مَعْصِيَتِكَ اللَّهُمَّ فَصَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ هَمَّ سَائِلِ قُلُوبِنَا وَحَرَكَاتِ أَعْضَائِنَا وَ
وَلَهَجَاتِ أَعْيُنِنَا وَهَجَاتِ أَلْسِنَتِنَا فِي مُوجِبَاتِ تَوَابِكَ حَتَّى
لَا نَقُوتَ نَحْنُ حَسَنَةً نَسْتَحِقُّ بِهَا جَزَاءَكَ وَلَا نَبْقَى لَنَا سَيِّئَةً
نَسْتَوْجِبُ بِهَا عِقَابَكَ هـ

3 He implores protection from evils, immorality and blameworthy actions.

O Lord, I implore Thy protection from the excitation of greed, the impetuosity of anger, the domination of envy, the lack of patience, the scarcity of contentment, the depravity of morals, the importunity of passion, the excess of zeal, the submission to desires, the opposition to right, the drowsiness of negligence, the entrance into troubles, the preferring of wrong to right, persistence in sins, the underestimation of guilt, the overestimation of service, the pride of the wealthy, the despising of the poor, the abuse of power over those under our hands, the omitting to thank those who are kind to us, assisting the oppressor, forsaking the oppressed, aiming at that to which we are not entitled, and speaking in matters of learning without knowledge

And we implore Thy protection from keeping in mind the weaknesses of others, from being proud of our good deeds, and from indulging far-reaching hopes

O Lord, we flee to Thee for protection from inward evil,¹ from underestimation of minor sins, from the domination of Satan over us, from being involved in calamity by the course of events, and from being oppressed by the sultan.²

And we flee to Thee for protection from acquiring extravagant habits, and from want of livelihood.

And we ask Thy protection from the ridicule of enemies, from the begging of equals, from living in hardships and dying without preparation.

And we seek Thy protection from the exceeding regret, from the great calamity, from the terrible misfortune, from unsafe refuge, from being unrewarded, and from the visitation of chastisement.

O Lord bless Mohammad and his Al (family), and protect me and all the true believers, both male and female, from all these, by Thy mercy, O Most Merciful!

¹ i. e. from sinful thoughts.

² Vide note on a similar passage in prayer No. 6.

وَكَانَ مِنْ عِلَالِكَ السَّلَامُ فِي السَّاعَةِ الْمَكْرُوسَةِ وَالْخِلَافِ الْفَعَالِ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ هَيْجَانِ الْحَرِصِ وَسُودَةِ الْغَضَبِ وَغَلَبَةِ
الْحَسَدِ وَضَعْفِ الصَّبْرِ وَقِلَّةِ الْقَنَاعَةِ وَشَكَاةِ الْخُلُقِ وَالْحَاجِ
الْمُتَهَوِّهِ وَمَلَكَةِ الْغِيَّةِ وَمَتَابَعَةِ الْهَوَىٰ وَفُتَاةِ الْهَدَىٰ وَسَيِّئَةِ
النَّفَلَةِ وَتَعَاطِي الْكُفَّةِ وَإِثَارِ الْبَاطِلِ عَلَى الْحَقِّ وَالْإِصْرَارِ
عَلَى الْمَأْتُمْرِ وَاسْتِصْغَارِ الْمُعَصِيَةِ وَاسْتِكْبَارِ الطَّاعَةِ وَمُبَاهَاةِ
الْمُلْكَيْنِ وَالْإِذْرَاءِ بِالْمُقِلَّاتِ وَسُوءِ الْوِلَايَةِ لِمَنْ نَحْتِ أَيْدِيَنَا
وَتَرْكِ الشُّكْرِ لِمَنْ أَصْطَنَعَ الْعَارِفَةَ عِنْدَنَا أَوْ أَنْ تَعُصِدَ ظَالِمًا
أَوْ تَحُلَّ مَلُوفًا أَوْ تَرَوْهُ مَا لَيْسَ لَنَا بِحَقِّ أَوْ تَقُولُ فِي الْعِلْمِ بَعْضُ
عِلْمٍ وَتَعُوذُ بِكَ أَنْ تَنْطَوِيَ عَلَى غَيْثِ أَحَدٍ وَأَنْ تَحْبَبَ بِأَعْمَالِنَا
وَتَمُكَّ فِي أَمَالِنَا وَتَعُوذُ بِكَ مِنْ سُوءِ السَّرِيرَةِ وَاحْتِقَارِ الصَّغِيرَةِ
وَأَنْ يَسْتَحْوِذَ عَلَيْكَ الشَّيْطَانُ أَوْ يَكْبِتَ الزَّمَانُ أَوْ يَهْضُمَنَا السُّلْطَانُ
وَتَعُوذُ بِكَ مِنْ تَنَازُلِ الْأَسْرَافِ وَمِنْ فَقْدِ أَرْبِ الْكَفَائَةِ وَتَعُوذُ بِكَ مِنْ تَسْلُطِ
الْأَعْدَاءِ وَمِنْ الْفَقْرِ إِلَى الْإِكْفَاءِ وَمِنْ مَعِيشَةٍ فِي شِدَّةٍ وَمَيْسَةٍ عَلَى الْعَمَلِ
عُدَّةٍ وَتَعُوذُ بِكَ مِنَ الْحَسْرَةِ الْعُظْمَىٰ وَالْجُيُوبَةِ الْكُبْرَىٰ وَالشَّقَى الشَّقَاءَ
وَسُوءِ الْمَالِ وَحِرْمَانِ الثَّوَابِ وَحُلُولِ الْعِقَابِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
أَعِنِّي مِنْ كُلِّ ذَلِكَ بِرَحْمَتِكَ وَبِحَبْلِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَا أَرْحَمَ الرَّاحِمِينَ

deliverance; remove from me overpowering anxiety by Thy might; look with favour upon the complaints I have offered and make me taste the sweetness of Thy dealings with me, concerning those things which I have asked of Thee.

Bestow Thy mercy upon me, and pleasant relief from sorrow.

Grant me, by Thy grace speedy deliverance from distress.

Do not let anxiety keep me from the performance of my duties to Thee, and the observance of Thy laws.

Verily I am distressed because of what has befallen me, and am full of sadness on account of having to bear what has overtaken me.

Thou hast power to remove that in which I am involved, and to avert that into which I have fallen.

Therefore, grant me this (favour) even though I do not deserve it from Thee. O Possessor of the Magnificent throne!

الْفَرَجَ بِطَوْلِكَ وَالسَّرْعَى سُلْطَانَ الْهَمِّ بِمَوْلِكَ وَ
 آيَاتِي حُسْنَ النَّظْرِ فِيمَا شَكُوتُ وَأَذِقْنِي حَلَاوَةَ الصَّنِيعِ فِيمَا
 سَأَلْتُ وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً وَفَرَجًا هَنِئًا وَ
 اجْعَلْ لِي مِنْ عِنْدِكَ فَخْرًا وَحَيًّا وَلَا تَشْغَلْنِي بِالْإِهْمَامِ
 عَنْ تَعَاهُدِ فُرُوضِكَ وَاسْتِعْصَالِ سُنَّتِكَ فَقَدْ ضَلَلْتُ
 لِمَا نَزَلَ بِي يَا رَبِّ ذُرْعًا وَأُمْتَلَأْتُ بِحَمَلِ مَا حَدَثَ عَلَيَّ
 هَمًّا وَأَنْتَ الْفَاقِدُ عَلَى كَنْهٍ مَا مَنِيتُ بِهِ وَدَفَعُ مَا
 وَقَعْتُ فِيهِ فَا فَعَلْ بِي ذَلِكَ وَإِنْ لَمْ أَسْتَوْجِبْهُ مِنْكَ
 يَا ذَا الْعَرْشِ الْعَظِيمِ

7. His prayer, when he had something of importance before him, or some accident befell him and at times of distress.

O Thou, by whom the knots of difficulties are untied;

O Thou, by whom the severity of hardships is extinguished :

O Thou, from whom we seek deliverance from trials, and comfort in time of distress,—(Thou art the one) through whose power all things become easy, through whose favour all causes become effective, by whose authority decrees have been issued, and according to whose will things have moved.

They obeyed Thy will, even though Thou didst not speak to them, and they are restrained by Thy intention, even though Thou dost not give expression to it.

Thou art the one unto whom we cry in times of trouble, and Thou art the only refuge in distress:

None of them are removed except what Thou hast removed; and none have been taken away unless Thou hast taken them away.

And verily, O Lord that misfortune has befallen me the burden of which is unbearable; there has overtaken me that which is unendurable.

By Thy might Thou hast brought it on me, and by Thy authority Thou hast directed it towards me; so there is no one to ward off that which Thou hast brought on, and no one to turn aside That which Thou hast directed:

There is no opener of what Thou hast closed, and no one to shut what Thou hast opened.

There is no one to make easy what Thou hast made difficult, and no one to assist him whom Thou hast forsaken.

Therefore, send blessings upon Mohammad and his Al (family), and graciously open for me O Lord, the gate of

وَكَاذِبٌ كَذِبٌ عَلَى السَّالِفِينَ لَمْ يَكُنْ لَهُمْ حِسَابٌ

وَنَزَّلْنَا مِنْهُ الْقُرْآنَ وَالْحِكْمَ

يَا مَنْ تَحُلُّ بِهِ عُقْدُ الْمَكَارِهِ وَيَا مَنْ يُفْتَأُ بِهِ حَسَدُ
الشَّدَائِدِ وَيَا مَنْ يُلْقَسُ مِنْهُ الْخُرْجُ إِلَى رَوْحِ الْفَرَجِ
قَدَلْتُ لِقُدْرَتِكَ الْعِصَابُ وَتَسَبَّهْتُ بِلُطْفِكَ الْأَسْبَابُ وَ
جَرَى بِقُدْرَتِكَ الْقَضَاءُ وَمَضَتْ عَلَى إِرَادَتِكَ الْأَشْيَاءُ
فِيهِمْ بِسَيِّئَتِكَ دُونَ قَوْلِكَ مُؤَمَّرَةٌ وَإِرَادَتِكَ دُونَ
نَهْيِكَ مُنْزَجَرَةٌ أَنْتَ الْمَدْعُوُّ لِلْمُهَيَّمَاتِ وَأَنْتَ الْمَفْرَعُ
فِي الْمُلِيمَاتِ لَا يَنْدَفِعُ مِنْهَا إِلَّا مَا دَفَعْتَ وَلَا يَنْكُشُ مِنْهَا
إِلَّا مَا كَشَفْتَ وَقَدْ تَزَلَّ بِي يَا رَبِّ مَا قَدْ تَكَاثَرَتْ دُونِي نِقَلُهُ
وَالْمَيِّمِيُّ مَا قَدْ بَهْطَنِي حَصْلُهُ وَبِقُدْرَتِكَ أَوْرَدَنِي عَلَى
وَيْسُلَاتِكَ وَجَهَّتْهُ إِلَى فَلَا مُصْدِرَ لَهَا أَوْ تَرَدَّتْ
وَلَا صَارِفَ لَهَا وَجَهَّتْ وَلَا فَاتِحَ لَهَا أَغْلَقْتَ وَلَا مُنْطِقَ
لَهَا فَفَعَلْتَ وَلَا مَيِّسَرَ لَهَا عَشَرْتَ وَلَا تَا صِرَ لِمَنْ
خَدَلْتَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَافْتَحْ لِي يَا رَبِّ بَابَ

exalted gifts than Thou hast ever given to any other of Thy prophets on behalf of his followers:

Verily Thou art the giver of magnificent gifts, and the orgiver of great sins; and Thou art the kindest of the kind. Therefore, bless Mohammad and his Al (family), the pure, the holy, the virtuous and the honourable.

مَا جَزَيْتَ أَحَدًا مِنْ أَنْبِيَائِكَ عَنْ أُمَّتِهِ إِلَّا أَنْتَ الْمَنَّانُ
بِالْجَمِيمِ الْغَافِرِ الْعَظِيمِ وَأَنْتَ أَرْحَمُ مِنْ كُلِّ رَحِيمٍ فَصَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الظَّاهِرِينَ الْأَخْيَارِ الْأَنْجَبِينَ ۝

O Lord, bless Mohammad and his Al (family), and give us grace this day and this night, and all our days, to praotise righteousness; to keep far from evil; to be thankful for Thy gifts; to follow the Prophet; to reject innovations in religion; to do good; to keep from doing forbidden things; to defend Islam; to disapprove wrong, and disparago it; to uphold the right, and respect it, to guide the erring, aid the weak, and redress the oppressed.

O Lord have mercy upon Mohammad and his Al (family), and let this day be the most blessed day we ever saw, and the most excellent companion we met with, and the best time of our existence; make us the happiest of all Thy creatures who have spent days and nights on the earth, and the most thankful for the blessings Thou hast given; make us the strictest observers of Thy laws, and the most careful in abstaining from those things which Thou hast prohibited.

O Lord, I call upon Thee to witness, and Thou art sufficient as a witness, and I call Thy Heavens and Thy Earth to witness, and Thy Angels whom Thou hast established in them, and the rest of Thy creatures, that in this my day, and this my hour, and this my night, and this place of mine, without doubt I declare that Thou art the God, besides whom there is no other object of worship; (that Thou art) observer of equity, just in decree, compassionate to Thy servants, possessor of power, and merciful to Thy creatures;

And I declare that Mohammad is Thy servant and Thy Apostle, and the chosen one of all mankind.

Thou didst order him to deliver Thy messages (unto men), and he did so: Thou didst command him to impart instruction to his followers, and he obeyed.

O Lord, therefore bless Mohammad and his Al (family) more than any of Thy creatures; and on our behalf bestow upon him more than Thou hast bestowed upon any of Thy servants; and reward him for our sake with better and more

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَوَقِّفْنَا فِي يَوْمِنَا هَذَا وَتَكَلِّفْنَا
 هَذَا فِي جَمِيعِ أَيَّامِنَا لِاسْتِعْمَالِ الْخَيْرِ وَهَجْرَانِ الشَّرِّ وَشُكْرِ
 النِّعَمِ وَاتِّبَاعِ السُّبْحِ وَتُجَانِبَةِ الْبِدْعِ وَالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ
 عَنِ الْمُنْكَرِ وَحَيَاطَةِ الْإِسْلَامِ وَانْتِقَاصِ الْبَاطِلِ وَإِذْكَرِ لِه
 وَنُصْرَةِ الْحَقِّ وَاعْزَازِهِ وَإِشَادَةِ الصَّالِّ وَمُعَاوَنَةِ الضَّعِيفِ
 وَإِدْرَاكِ اللَّهِفِيعِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْهُ أَيْمَنَ
 يَوْمٍ عَمِيدٍ نَاهٍ وَأَفْضَلَ صَاحِبٍ صَيِّبِنَاهُ وَخَيْرَ وَقْتٍ ظَلَمْنَا فِيهِ
 وَاجْعَلْنَا مِنْ أَرْضِي مَنْ مَرَّ عَلَيْهِ اللَّيْلُ وَالنَّهَارُ مِنْ جُمْلَةِ خَلْقِكَ
 أَشْكُرُهُمْ لِمَا أَوْلَيْتَ مِنْ نِعَمِكَ وَأَقْوَمَهُمْ بِمَا شَرَعْتَ مِنْ شَرَائِعِكَ
 وَأَوْفَوْهُمْ عَمَّا حَذَرْتَ مِنْ نَهْيِكَ اللَّهُمَّ إِنِّي أَسْهَدُكَ وَكَفَى بِكَ
 شَهِيدًا وَأَشْهَدُ سَمَاءَكَ وَأَرْضَكَ وَمَنْ أَسْأَلُكَ عَنْهَا مِنْ قَلْبِكَ
 وَسَائِرِ خَلْقِكَ فِي يَوْمِي هَذَا وَسَاعَتِي هَذِهِ وَلَيْتَنِي هَذِهِ وَ
 مُتَقَرِّي هَذَا إِنْ أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ
 قَائِمٌ بِالْقِسْطِ عَدْلٌ فِي الْحُكْمِ رُوْفٌ بِالْعِبَادِ مَالِكٌ الْمَالِ رَحِيمٌ
 بِالْخَلْقِ وَأَنْتَ مُحَمَّدٌ عَبْدُكَ وَرَسُولُكَ وَخَيْرُكَ مِنْ خَلْقِكَ
 سَمِعْتُ رَسُولَكَ قَادًا هَا وَأَمْرًا بِاللَّيْلِ مَتَّعَ قَسَمَ لَهَا فَصَلِّ عَلَى
 مُحَمَّدٍ وَآلِهِ أَكْثَرَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ خَلْقِكَ وَإِلَيْهِ عَسَا
 أَفْضَلُ مَا أَتَيْتَ أَحَدًا مِنْ عِبَادِكَ وَاجْزِهِ عَنَّا أَفْضَلَ وَأَكْرَمَ

Through Thy power we were enabled to see the morning. Thy kingdom and Thy authority were everywhere about us; and we were dependant upon Thy providence.

We act in accordance with Thy orders, and are changed according to Thy plans

There is nothing for us to do but to carry out Thy commands; and there is no good thing but Thou hast graciously bestowed it upon us.

This is a day new and fresh, and it is a present witness of what we do. If we have done good it will praise us on its departure; and if we have done evil it will leave us with contempt.

O Lord show mercy unto Mohammad and his Al (family); and grant us the benefit of association with his descendants; and keep us from the evil of separation from them, by reason of our committing sins whether great or small; and through them increase virtue for us, and cleanse us from vice through them; and fill up for us the space between the two extremities of time with praise, and thankfulness, and reward, and stores of good things, and kindness and beneficence.

O Lord, make it easy for the recording angels to keep the record of our actions, and fill up our record books with good deeds, and let us not be disgraced before them with our evil works.

O Lord let us have every moment of the day a share of Thy worship and a share of thanksgiving to Thee and a true witness out of Thy angels.

O Lord, be merciful to Mohammad and his Al (family), and guard us from before, and from behind, and on the right hand, and on the left, and keep us from harm on all sides; restraining us, thereby, from disobeying Thee; directing us, thereby, to serve Thee and work for Thy love

أَصْنَعْنَا فِي قَبْضَتِكَ يَحْيَا مَلِكَ وَسُلْطَانِكَ وَتَقْضِيْنَا مَشِيئَتِكَ وَ
 نَتَصَرَّفُ عَنْ أَمْرِكَ وَتَتَقَلَّبُ فِي تَدْيِيرِكَ لَيْسَ لَنَا مِنَ الْأَمْرِ
 إِلَّا مَا قَضَيْتَ وَلَا مِنَ الْخَيْرِ إِلَّا مَا أَعْطَيْتَ وَهَذَا يَوْمُ مَحَادِثِكَ
 جَدِيدٌ وَهُوَ عَلَيْنَا شَاهِدٌ عَتِيدٌ إِنْ أَحْسَنَّا وَدَعَسْنَا
 بِحَمْدِكَ وَإِنْ أَسَأْنَا فَارْقَنَا يَا ذَا اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ
 آلِهِ وَارْزُقْنَا حَسَنَ مُصَاحِبَتِهِ وَأَعِزَّنَا مِنْ سُوءِ مُفَارِقَتِهِ
 يَا زِيكَابِ جَرِيرَةٍ أَوْاقِرَافِ صَغِيرَةٍ أَوْ كَبِيرَةٍ وَأَجْزَلِ
 لَنَا فِيهِ مِنَ الْحَسَنَاتِ وَأَحْلِنَا فِيهِ مِنَ السَّيِّئَاتِ وَأَمْلَأْ
 لَنَا مَا بَيْنَ طَرَفَيْهِ حَمْدًا وَشُكْرًا وَاجْرَأْ وَذُخْرًا
 وَفَضْلًا وَإِحْسَانًا اللَّهُمَّ كَبِّرْ عَلَى الْكَرَامِ الْكَاتِبِينَ
 مَوْنَتَنَا وَأَمْلَأْ لَنَا مِنْ حَسَنَاتِنَا صِحَابَتَنَا وَلَا تُفْزِنَا
 عِنْدَ هُمْ لِسُوءِ أَعْمَالِنَا اللَّهُمَّ اجْعَلْ لَنَا فِي كُلِّ
 سَاعَةٍ مِنْ سَاعَاتِهِ حَقًّا مِنْ عِبَادَتِكَ وَنَصِيحَةً
 مِنْ شُكْرِكَ وَشَاهِدَةً صِدْقٍ مِنْ مَلَائِكَاتِكَ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاحْفَظْنَا مِنْ بَيْنِ أَيْدِينَا
 وَمِنْ خَلْفِنَا وَعَنْ أَيْمَانِنَا وَعَنْ شَمَائِلِنَا وَ
 مِنْ جَمِيعٍ نَوَاحِينَا حِفْظًا عَاصِمًا مِنْ مَغْشِيَتِكَ
 هَادِيًا إِلَى طَاعَتِكَ مُسْتَعِينًا لِمَحَبَّتِكَ

6. His prayer, morning and evening.

All praise be to God who created night and day with his power; and separated them with His might; and fixed for each of them a well defined length of duration

He causes the one to enter into the other, and gives to each a measurement suitable for the nourishment and growth of His creatures.

He has, therefore, created for them, the night that they may rest in it from the work that is wearisome, and from movements that produce pain

He has made it a covering for their comfort and sleep, so that they may be refreshed and strengthened, and thereby obtain pleasure and a renewal of appetite.

And He created for them the day which is full of light, that they may therein seek His grace and find means of sustenance provided by Him and walk about in His earth, searching for that which will yield comfort in this life, and blessings in the life to come.

By this means he improves the condition of mankind, and tests their inner thoughts; and watches their behaviour at times of worship, and in places of devotion, and on occasions of performance of his commandments, in order that He may punish those who do wrong, and handsomely reward those who do right.

O Lord, therefore, all praise is due to Thee, because Thou hast created for us the daybreak; and provided us with the light of day; and directed us to places for obtaining sustenance; and protected us from the approach of calamities.

We beheld the morning and all things saw it. The heavens and earth are Thine, and whatever thou hast scattered in them, resting things and moving things, whatever soars in the air and whatever is hidden under the ground.

وكان من حكمه عليه السلام في المسألة

أَحْمَدُ لِلَّهِ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ بِقُوَّتِهِ وَمَا بَيْنَهُمَا بِقُدْرَتِهِ
وَجَعَلَ لِكُلِّ وَاحِدٍ مِنْهُمَا حُدًّا أَتَمُّدُودًا وَآمَدًا مَسْدُودًا
يُوجِبُ لِكُلِّ وَاحِدٍ مِنْهُمَا فِي صَاحِبِهِ وَيُوجِبُ صَاحِبَهُ فِيهِ
بِتَقْدِيرِ مَنْهُ لِلْعِبَادِ فِيمَا يَغْنُو هُمْ بِهِ وَيُنْشِئُهُمْ عَلَيْهِ
فَخَلَقَ لَهُمُ اللَّيْلَ لِيَسْكُنُوا فِيهِ مِنْ حَرَكَاتِ النَّعَبِ وَ
بَهَضَاتِ النَّصَبِ وَجَعَلَهُ لِبَاسًا لِيَلْبَسُوا مِنْ رَاحَتِهِ وَمَنَامِهِ
فَيَكُونُ ذَلِكَ لَهُمْ جَمَامًا وَقُوَّةً وَلِيَنَالُوا بِهِ لَذَّةَ وَشَهْوَةً
خَلَقَ لَهُمُ النَّهَارَ مُبْصِرًا لِيَبْتَغُوا فِيهِ مِنْ فَضْلِهِ وَلِيَتَسَبَّوْا إِلَى
رِزْقِهِ وَيَسْتَرْوُوا فِي أَرْضِهِ طَلَبًا لِمَا فِيهِ نَيْلُ الْعَاجِلِ فِي نِيَامِهِمْ
وَدَرَكُ الْآخِلِ فِي أَخْرَاجِهِمْ بِكُلِّ ذَلِكَ يُصِلُهُمْ شَأْنُهُمْ وَيَبْلُغُهُمْ
أَخْبَارُهُمْ وَيَنْظُرُ كَيْفَ هُمْ فِي أَوْقَاتِ طَاعَتِهِ وَمَسَارِلِ فُرُوضِهِ
وَمَوَاقِعِ أَحْكَامِهِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ
أَحْسَنُوا بِالْحُسْنَى اللَّهُمَّ فَالِكُ أَحْمَدُ عَلَى مَا قُلْتَ لَنَا مِنْ الْأَصْبَاحِ مَنَعْتَنَا
بِهِمْ مِنْ ضَوْءِ النَّهَارِ وَبَصَرِ نَيَّابِهِ مِنْ مَطَالِبِ الْأَقْوَاتِ وَوَقَيْتَنَا فِيهِ مِنْ
طَوَارِقِ الْأَفَاتِ أَصْبَحْنَا وَأَصْبَحَتْ الْأَشْيَاءُ كُلُّهَا لَكَ سَمَاءُهَا وَأَرْضُهَا وَقِلْ
بَشَّتْ فِي كُلِّ مِثْمَلٍ مَسَاكِنُهُ وَمُتَحَرِّكُهُ وَمُقِيمُهُ وَشَاخِصُهُ مَا عَلَا فِي الْهَوَاءِ مَا كُنَّ فِي الْأَرْضِ

and whomsoever Thou directest is instructed, and whomsoever Thou placest nearer to Thyself, is blessed.

O Lord, bless Mohammad and his Al (family) and ward off from us keenness of the evils of Time, and mischief of the snares of Satan and bitterness of kingly fury.¹

O Lord, verily, men are kind to others, because of Thy exceeding kindness to them; therefore, bless Mohammad and his Al (family) and fulfil our desires:²

And verily, the liberal do not give, save from the excess of what Thou hast bestowed upon them; therefore, bless Mohammad and his Al (family), and bless us:

And verily, the guides do not guide, except with the light of Thy countenance; therefore, bless Mohammad and his Al (family) and guide us.

O Lord whom Thou assisted, was never injured by desertion of the deserters; and whom Thou blessed, suffered no loss from the refusal of those who refuse; and whom Thou directed, was not led astray by the misleading of those who mislead; therefore, bless Mohammad; and his Al (family), and with Thy glory keep us from (seeking assistance of) Thy creatures; and with Thy bounty make us independent of others than Thee; and with Thy guidance make us walk the path of Truth.

O Lord bless Mohammad and his Al (family) and let the peace of our minds consist in the remembrance of Thy glory, and the repose of our bodies in gratitude for Thy favour, and the speech of our tongues in praise of Thy beneficence.

O Lord bless Mohammad and his Al (family) and let us be of Thy missionaries, inviting others to Thee; and of the guides, guiding (men) towards Thee; and of the most chosen in Thy sight, O Most Merciful!

¹ The fury of kings. Such petitions occur in several other prayers and refer to the oppression the author and his kindred suffered and feared from the rulers under whom they lived.

² According to a different reading the meaning would be:—

O Lord, verily those who seek protection can only be saved through Thy excellent power, the refuge of Mohammad and his Al and save us.

وَمَنْ تَهْدِهِ يَعْلَمْ وَمَنْ تُقَرِّبُهُ إِلَيْكَ يَغْنَمْ اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَآكُفْنَا حَذَّ تَوَاتِبِ الزَّمَانِ وَشَرَّ مَصَائِدِ
الشَّيْطَانِ وَمَرَارَةَ صَوْلَةِ السُّلْطَانِ اللَّهُمَّ إِنَّمَا يَكْتَفِي
الْمُتَّقُونَ بِفَضْلِ قُوَّتِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآكُفْنَا وَأَمَّا يُعْطَى
الْمُعْطُونَ مِنْ فَضْلِ جَدَّتِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآعْظِمْنَا
وَأَمَّا يَهْتَدِي الْمُهْتَدُونَ بِبُورِ وَجْهِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
اهْدِنَا اللَّهُمَّ إِلَيْكَ مَنْ وَابْتَلَيْتَ لَمْ يَضُرَّهُ خُذْ لَنَا الْخَازِنِينَ
وَمَنْ آعْظَمْتَ لَمْ يَنْقُصْهُ مِنْهُ الْمَالِيَيْنِ وَمَنْ هَدَيْتَ لَمْ يُغْوِهِم
إِضْلَالُ الْمُضِلِّينَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَامْنَعْنَا بَعِيدَكَ مِنْ عِبَادِكَ
وَاعْنِئْنَا عَنْ غَايِكَ يَا رَفَادَكَ وَاسْلُكْ بِنَا سَبِيلَ الْحَقِّ بِإِشْرَادِكَ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ سَلَامَةً قُلُوبِنَا فِي ذِكْرِ
عَظَمَتِكَ وَفِرَاحَ أَبَدِنَا فِي شُكْرِ نِعْمَتِكَ وَانْطِلَاقَ
السُّبُحَاتِ فِي وَصْفِ مِثْلِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَاجْعَلْنَا مِنْ دُعَايِكَ الدَّاعِيَةِ إِلَيْكَ وَ
هَدَايِكَ الدَّالِيَةِ عَلَيْكَ وَمِنْ حَاصِيَتِكَ الْخَاصِيَةِ
لَدَيْكَ يَا أَرْحَمَ الرَّاحِمِينَ

5. His prayer for himself and his adherents.

O Thou! the wonders of whose glory are never exhausted, bless Mohammad and his Al (family) and restrain us from forsaking Thy Greatness;

And O Thou! the duration of whose kingdom shall never expire, bless Mohammad and his Al (family) and liberate our necks from Thy chastisement;

And O Thou! the stores of whose mercy are never exhausted, bless Mohammad and his Al (family) and appoint for us a share of Thy mercy;

And O Thou! to see whom sights fail, bless Mohammad and his Al (family) and make us nearer to Thy neighbourhood;

And O Thou! beside whose dignity the dignity of others dwindles, bless Mohammad and his Al (family) and dignify us in Thy sight,

And O Thou! to whom are discovered secret tidings, bless Mohammad and his Al (family) and do not disgrace us in Thy sight;

O Lord! make us independent of gifts of the givers, with Thy bounty; and protect us from loneliness—caused by those who sever themselves (from us)—with Thy connection; till, because of Thy bounty we may not incline towards any one besides Thee, and because of Thy favour may not fear any body.

O Lord bless Mohammad and his Al (family) and plot for us and do not plot against us; devise stratagems for us and do not devise them against us; and give us the upperhand and do not give the upperhand to any over us.

O Lord bless Mohammad and his Al (family) and guard us from Thy wrath, and protect us with Thy grace, and direct us towards Thyself, and do not keep us away from Thee; verily, whomsoever Thou protectest is saved

وَكَايُنْ جَا عِيْلَهُ اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ

يَا مَنْ لَا تَقْضِيْ عَجَائِبُ عَظَمِيَّتِهِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَاَحْبِبْنَا عَنِ الْاِيْمَادِ فِي عَظَمِيَّتِكَ يَا مَنْ لَا تَنْتَرِيْ
مُدَّةً مُّلِكِهِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْتِقْ رِقَابَنَا مِنْ
نِقْمَتِكَ يَا مَنْ لَا تَنْفِيْ خَزَائِنُ رَحْمَتِهِ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَاجْعَلْ لَّنَا نَصِيْبًا فِي رَحْمَتِكَ يَا مَنْ تَنْقُطُ دُونَ
رُؤْيِيَّتِهِ الْاَبْصَارُ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَادْنِنَا اِلَى قُرْبِكَ
وَيَا مَنْ تَصْغُرُ عِنْدَ خَطَرِهِ الْاَحْطَارُ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَكِّرْ مَنَا عَلَيْكَ يَا مَنْ تَنْظَرُ عِنْدَهُ بَوَاطِينُ
الْاَخْبَارِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تَقْضِعْنَا لَدَيْكَ
اَللّٰهُمَّ اَغْنِنَا عَنْ هَيْبَةِ الْوَهَابِيْنَ يَهِيْبَتِكَ وَاكْفِنَا
وَحَشَةَ الْفَاطِطِيْنَ بِصِلَتِكَ حَتّٰى لَا تَرْجُبَ اِلَى اَحَدٍ
مَعَ بَدْلِكَ وَلَا نَسْتَوْحِشَ مِنْ اَحَدٍ مِّمَّنْ وَفَضْلِكَ
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَجِدْ لَنَا وَلَا تَكِدْ عَلَيْنَا
وَاَمْكُرْ لَنَا وَلَا تَمْكُرْ بِنَا وَادِلْ لَنَا لَا تُدِلْ مِنَّا اَللّٰهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَقِنَا مِنْكَ وَاحْفَظْنَا بِكَ
وَاْمِدْنَا اِلَيْكَ وَلَا تُبَاعِدْنَا عَنْكَ اِنَّ مِنْ نَفْوِهِ يَسْلَمُ

and secure them from that wherein may occur a trial of tis
terrors, and from torment of the Fire and eternal continu-
ance therein;

And remove them to the Peace of the resting-place of
the Pious.

وَنُفَايِهِمْ مِمَّا تَقَعُ بِهِ الْفِتْنَةُ مِنْ قَعْدٍ وَرَاتِيهَا وَكَبَّةٍ
النَّارِ وَطُولِ الْخُلُودِ فِيهَا وَتَصِيرُهُمْ إِلَى آمِنٍ مِّنْ
مَّقِيلِ الْمُتَّقِينَ

home of their tribe, and for going out of prosperity into poverty, and for the oppression most, them suffered for the sake of honouring Thy religion. . .

O Lord, and confer on those who follow them righteously—those who say, “O Lord forgive us, and our brethren such as preceded us in the Faith,”—Thy best reward;

(And confer Thy best reward on) those who resolved to follow their direction, and adopted their manner, and walked in their track, who neither turned back because they doubted their prudence, nor did uncertainty perturb them in picking up their track and following the guidance of their beacon, while aiding and strengthening them, observing the teachings of their faith, guided by their guidance, agreeing concerning them and not misrepresenting them in what they brought to them.

O Lord, and bless the followers of the companions, from this our day till the day of judgement, and their wives and progeny and such of them as obeyed Thee, with a blessing whereby to guard them from disobeying Thee; and enlarge for them the gardens of Thy paradise; and protect them thereby from the cunning of Satan; and assist them in those righteous things, wherein they beg of Thee assistance; and guard them from the events of the day and night, except an event that would bring good; and induce them, thereby, to hope largely from Thee and to cover what is with Thee, and to give up lying ² about that which lies in the hands of Thy creatures, in order that Thou mayest recall them to long for Thee and fear Thee;

And restrain them from desiring worldly prosperity, and make them love to act for the Future, and to prepare for what is after death;

And facilitate for them every pain, that may come upon them, at the day when the soul leaves the body;

1. A quotation from the Qur'ān.

2. The text reads *كذبوا* which has thus been translated. In my opinion *كذبوا* would be a better reading, and in that case the translation would run thus.—
and to give up a spinning for that etc

دِيَارِ قَوْمِهِمْ وَخُرُوجِهِمْ مِنْ سَعَةِ الْعَاشِ إِلَى ضَيْقِهِ وَمَنْ كَثُرَتْ
 فِي إِعْزَازِ دِينِكَ مِنْ مَظْلُومِيهِمُ اللَّهُمَّ وَأَوْصِلْ إِلَى التَّائِبِينَ
 لَهُمْ بِإِحْسَانِ الَّذِينَ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
 بِالْإِيمَانِ خَيْرَ جَزَائِكَ الَّذِينَ قَصَدُوا سَمْعَهُمْ وَتَحَرَّوْا وَجْهَهُمْ
 وَمَضَوْا عَلَى شَاكِرَتِهِمْ لَمْ يَنْتِزِمِ رَبٌّ فِي بَصَائِرِهِمْ وَلَمْ يَنْتَهِمْ
 نَفْسُ فِي تَقْوَانَا رَيْهِمْ وَالْإِيمَانِ بِهَذَا آيَةِ مَنَازِلِهِمْ مَكَانِيْنٍ وَ
 مُوَازِرِينَ لَهُمْ يَدُ يُؤْنِ يَدَيْنِهِمْ وَيَهْدُونَ هَدْيِهِمْ يَتَفَقُّونَ
 عَلَيْهِمْ وَلَا يَكْفُرُونَ لَهُمْ فِيمَا آذَوْا إِلَيْهِمُ اللَّهُمَّ وَصِلْ إِلَى التَّائِبِينَ
 مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الدِّينِ وَعَلَى أَرْوَاحِهِمْ وَعَلَى رِيَّائِهِمْ
 وَعَلَى مَنْ أَطَاعَكَ مِنْهُمْ صَلَوةً تَعْمِيهِمْ بِهَا مِنْ مَعْصِيَتِكَ
 وَتَقْسِيهِمْ لَهُمْ فِي رِيَاضِ جَنَّتِكَ وَتَمَعُّهُمْ بِهَا مِنْ كَيْدِ
 الشَّيْطَانِ وَتَعْيِيهِمْ بِهَا عَلَى مَا اسْتَعَاثُواكَ عَلَيْهِمْ مِنْ بَرٍّ
 وَتَقِيهِمْ بِطَوَارِقِ اللَّيْلِ وَالنَّهَارِ الْأَطَارِقَ يَتَخَفُّونَ بِخَيْرٍ
 تَبْعَثُهُمْ بِهَا عَلَى إِعْتِقَادِ حُسْنِ الرَّجَاءِ إِلَيْكَ وَالْقَلْبِ فِيهَا
 عِنْدَكَ وَتَرْكِ النَّهْمِ فِيمَا تَحْوِيهِ أَيْدِي الْعِبَادِ لِتَرُدَّهُمْ
 إِلَى الرَّغْبَةِ إِلَيْكَ وَالرَّهْبَةِ مِنْكَ وَتُزَيِّدَهُمْ فِي سَعَةِ
 الْعَاجِلِ وَتُخَيِّبَ الْيَوْمِ الْعَمَلِ لِلْآجِلِ وَالْإِسْتِغْنَاءَ آدِيًا بَعْدَ الْمَوْتِ
 وَهُمْ عَلَى كُلِّ كَرْبٍ يَخْلُ بِهِنَّ يَوْمَ خُرُوجِ الْأَنْفُسِ مِنْ أَبْدَانِهَا

4. He invoketh blessings on the followers of the Prophets and their supporters.

O Lord! and bless the followers of prophets and their supporters (from among the inhabitants of the earth) in things unseen, ¹ at the time of controversy with their enemies who belied them, while they are eager (to see) the apostles with true faith in every age and time wherein Thou didst send a messenger and didst establish for men of that time, ² a guide—from Adam down to Mohammad, may Thy blessings descend on him and his Al (family), the righteous Imams and leaders of the pious, peace be on them all—be pleased to remember them with forgiveness and approbation.

O Lord! and bless the companions of Mohammad Thy peace and blessings on him and his Al (family), in particular those who were good companions of his, and those who fought bravely in his cause and helped him, and supported his mission, and promptly advanced at his call and answered it, as soon as, he made them listen to the arguments in support of his message, and parted from their wives and offspring in publishing his word, and fought with (their) fathers and sons in confirming his apostolical office, and thereby revenged him.

And those who had a love for him, and had in his friendship, hopes ² of a bargain that would never come to ruin.

And bless those who were deserted by their people, when they followed him, and were abandoned by their kindred when they took abode under the shelter of his kinship.

Therefore, do not overlook O Lord, what they gave up for Thee and in Thy cause, and satisfy them with Thy approbation for their bringing together Thy creatures in Thy faith, and for being workers for Thee, with Thy apostle; and reward them, for their renouncing for Thy sake the

1. i. e. belief in an unseen God, and in future reward and punishment,

2. i. e. hope of reward in the life to come

وَكَانَ جَاءَ الْبَلَاءَ فِي السَّالَةِ وَالصَّلَاةِ وَالْإِيمَانِ وَالْإِسْلَامِ وَالْإِسْلَامِ

اللَّهُمَّ وَأَتَمَّ الرُّسُلِ وَمُصَدِّقُوهُمْ مِنْ أَهْلِ الْأَرْضِ
بِالْغَيْبِ عِنْدَ مُعَارَضَةِ الْمُعَايِدِينَ لَهُمْ بِالتَّكْذِيبِ وَ
الْإِشْتِيَاقِ إِلَى الْمُرْسَلِينَ بِحَقَائِقِ الْإِيمَانِ فِي كُلِّ دَهْرٍ
وَرَمَانٍ أَرْسَلْتَ فِيهِ رَسُولًا وَأَقَمْتَ لَاهِلِهِ دَلِيلًا مِنْ لَدُنْكَ
أَدْرَأَ إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ أُمَّةٍ الْهُدَى
وَقَادَةَ أَهْلِ الثَّقَلَيْنِ عَلَى جَمِيعِهِمُ السَّلَامُ فَادْكُرْهُمْ
مِنْكَ بِمَغْفِرَةٍ وَرِضْوَانٍ اللَّهُمَّ وَأَصْحَابُ مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاصَّةً الَّذِينَ أَحْسَنُوا الصَّمَاةَ
وَالَّذِينَ أَبْلَوْا الْبَلَاءَ أَحْسَنَ فِي نَصْرِهِمْ وَكَانَفُوهُ وَاسْتَرْعَوْا
إِلَى وَقَادَتِهِ وَسَابَقُوا إِلَى دَعْوَتِهِ وَاسْتَجَابُوا لَهُ حَيْثُ أَتَاهُمْ
بِحُجَّةِ رِسَالَتِهِ وَفَارَقُوا الْأَزْوَاجَ وَالْأَوْلَادَ فِي إِفْهَادِ كَلْبَتِهِ وَقَالُوا
الْأَبَاءَ وَالْأَبْنَاءَ فِي تَشْيِيبِ نُبِيِّتِهِ وَانْتَصَرُوا بِهِ وَمَنْ كَانُوا مُنْطَوِينَ
عَلَى هَجَبَتِهِ يَرْتَجِعُونَ بِحَاكَةِ لَنْ تَبُورَ فِي مَوَدَّتِهِ وَالَّذِينَ هَجَرْتَهُمْ
الْعَشَائِرُ إِذَا تَعَلَّقُوا بِعُرْوَتِهِ وَانْتَفَتَ مِنْهُمْ الْقَرَابَاتُ إِذَا سَلَكُوا فِي نَبْلِ
قَرَانَتِهِ فَلَا تَنْسَ لَهُمُ اللَّهُمَّ مَا تَرَكُوا لَكَ وَفِيكَ وَأَرْضِهِمْ مِنْ رِضْوَانِكَ
وَمَا يَحْتَاجُونَ الْخَلْقَ عَلَيْكَ وَكَانُوا مَعَ رَسُولِكَ وَغَاةَ إِلَيْكَ وَاشْكُرْهُمْ عَلَى هَجْرِهِمْ

And (bless) the venerable, virtuous messengers: And the honourable, Guardian scribes: ¹

And the Angel of death and his assistants:

And the Munkir and Nakir: And Rooman ² the examiner of the dead in tombs:

And those who walk round the Baitul-maamur (the Heavenly Temple):

And bless Malik ³ and the Guards of Hell:

And Rizwan ⁴ and the keepers of Paradise:

And those who do not disobey God in what He commanded them, and do what they are ordered to do:

And those who ⁵ say, "Peace be on you for your patience: Behold how good an abode is the world hereafter!" ⁶

And bless the Incendiaries, who when told to "catch him and chain him, then sling him into Hell," ⁷ quickly advance towards the sinner and do not grant him respite:

And bless him, whom we omitted to mention, and whose position we did not learn from Thee, nor for what purpose Thou didst appoint him:

And bless the denizens of the air, the earth and the water; and those of their number, who are set over Thy creatures.

Therefore, bless them at the day on which every soul shall come with a Qaim and a Shahid; ⁸ and favour them with a blessing which may add honour to their honour and purity to their purity.

O Lord, and when Thou hast blessed Thy angels and Thy Apostles and conveyed to them our blessings on them, be pleased to grace them for Thy enabling us to speak well of them.

Verily Thou art Generous and Bountiful!

1. The angels that record the deeds of men

2. The angels that question and examine the dead concerning their religious beliefs

3. Malik is the chief of the guards of hell,

4. Rizwan being the chief of the keepers of paradise.

5. The angels who welcome the blessed, in paradise.

6. A quotation from the Quran.

7. The quotation is from the Quran

8. Two angels that shall appear as witnesses with every soul, on Doomsday.

وَالسَّفَرَةَ الْكِرَامَ الْبَرَّةَ وَالْحَقَّةَ الْكِرَامَ الْكَاتِبِينَ وَمَلِكَ الْمَوْتِ
وَأَعْوَانِهِ وَمُنْكَرٌ وَنَكِيرٌ وَرُومَانٌ قَتَانٌ الْقُبُورَ وَالطَّاغُوتَيْنِ
بِالْبَيْتِ الْعَمُورِ وَمَالِكٌ وَالْخِزْنَةُ وَرِضْوَانٌ وَسَدَنَةُ الْجَنَانِ
وَالَّذِينَ لَا يَصْنَعُونَ اللَّهُ مَا أَمَرَهُمْ وَفَعَلُوا مَا يُؤْمَرُونَ وَ
الَّذِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنَجْعَلُ عُقْبَى الدَّارِ
وَالزَّيْنَبِيَّةِ الَّذِينَ إِذَا قِيلَ لَهُمْ خُذُوا فَعَلُوا ثُمَّ الْحَجِيمِ
صَلُوهُ ابْتَدَأَ رُوءَ سِرَاعًا وَلَمْ يَنْظُرْ رُوءَ وَمَنْ أَوْهَمْنَا ذِكْرَهُ
وَلَمْ نَسْلَمْ مَكَانَهُ مِنْكَ وَيَا أَيُّ أَمِيرٍ وَكَلْتَهُ وَسُكَّانِ الْهَوَاءِ
وَالْأَرْضِ وَالْمَاءِ وَمَنْ مِنْهُمْ عَلَى الْخَلْقِ فَصَلِّ عَلَيْهِمْ يَوْمَ تَأْتِي
كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ وَصَلِّ عَلَيْهِمْ صَلَوةٌ تَزِيدُهُمْ
كَرَامَةً عَلَى كَرَامَتِهِمْ وَطَهَارَةً عَلَى طَهَارَتِهِمْ اللَّهُمَّ وَإِذَا
صَلَّيْتَ عَلَى مَا بَيْنَ يَدَيْكَ وَرُسُلِكَ وَبِأَعْيُنِهِمْ صَلَوَاتِنَا عَلَيْهِمْ
فَصَلِّ عَلَيْهِمْ بِمَا فَتَحْتَ لَنَا مِنْ حُسْنِ الْقَوْلِ فِيهِمْ إِنَّكَ
جَوَادٌ حَسْبُكَ

for a long time; who are ambitious to remember Thy favours; who humble themselves in the presence of Thy Greatness and Glory of Thy Majesty:

Those, who, when they see Hell, flaming for the disobedient, say, "Holiness to Thee! we did not worship Thee as Thou didst deserve to be adored."

Therefore, bless them; and the Ruhani-eent† from among, Thy angels; and the deservers of nearness in Thy sight; and the carriers of tidings of the unseen to Thy apostles, and entrusted with Thy message:

And (bless) the hosts of angels, whom Thou hast appointed for Thyself, and made independent of food and drink by (making them remember) Thy holiness; and hast established them within the apartments of Thy heavens:

And (bless) those waiting at its confines, when Thy command descends for the fulfilment of Thy promise:

And (bless) the keepers of the stores of rain; and the drivers of clouds:

And him, at whose angry rebuke are heard peals of thunder, when the storm-clouds move with their deadly lightning flashes:

And (bless) the companions of snow and hail; and those who descend with the drops of rain when it cometh down:

And (bless) those in control of the supplies of winds; and those posted on mountains, that never quit their places:

And (bless) those whom Thou hast told of the quantities of water, and the measure of what is brought down, by heavy rains:

And (bless) the angels, who are Thy messengers (to the inhabitants of the earth) of evil calamities, that are to come down; and of agreeable prosperity:

† Name of an order of angels.

الْمُسْتَخِيرُونَ بِذِكْرِ آلَائِكَ وَالْمُتَوَاضِعُونَ
 دُونَ عَظَمَتِكَ وَجَلَالِ كِبَرِيَّاتِكَ وَالَّذِينَ
 يَقُولُونَ إِذَا انْظُرُوا إِلَى جَهَنَّمَ تَذَفَّرُوا عَلَى أَهْلِ
 مَعْصِيَتِكَ سُبْحَانَكَ مَا عِبَدْنَاكَ حَقَّ عِبَادَتِكَ فَصَلِّ
 عَلَيْهِمْ وَعَلَى الرُّوحَانِيِّينَ مِنْ مَلَائِكَتِكَ وَأَهْلِ الرُّفْعَةِ
 عِنْدَكَ وَحَمَالِ الْغَيْبِ إِلَى رُسُلِكَ وَالْمُؤْمِنِينَ عَلَى وَحْيِكَ
 وَقَبَائِلِ الْمَلَائِكَةِ الَّذِينَ اخْتَصَصْتَهُمْ لِنَفْسِكَ وَأَعْنَيْتَهُمْ عَنِ
 الْقُلَامِ وَالشَّرَابِ بِتَقْدِيرِكَ وَأَسْكَنْتَهُمْ بُيُوتَ أَطْبَاقِ سَمَوَاتِكَ
 وَالَّذِينَ عَلَى أَرْجَائِهَا إِذَا نَزَلَ الْأَمْرُ بِتَمَامِ وَمُحَلِّكَ
 وَخُزَّانِ الْمَطَرِ وَرَوَاجِرِ السَّحَابِ وَالَّذِي
 يَصَوِّتُ رَجْرَجَهُ لِيَسْمَعَ رَجْلُ الرُّعُودِ وَإِذَا سَبَحْتَ
 بِهِ خَفِيفَةُ السَّحَابِ التَّمَعَّتْ صَوَائِقُ الْبُرُوقِ
 وَشَيْعَى الشَّلَجِ وَالْبَرْدِ وَالهَائِبِينَ مَعَ قَطْرِ
 الْمَطَرِ إِذَا نَزَلَ وَالْقَوَائِمِ عَلَى خَزَائِنِ الرِّبَاحِ وَ
 الْمُؤَكِّلِينَ بِالْجِبَالِ فَلَا تَزُولُ وَالَّذِينَ عَرَفْتَهُمْ
 مَتَاقِيلَ السِّيَاحِ وَكَتِيلَ مَا تَحْوِيهِ لَوَارِجُ
 الْأَمْطَارِ وَعَوَاجِجُهَا وَرُسُلِكَ مِنَ الْمَلَائِكَةِ إِلَى أَهْلِ الْأَرْضِ
 يَهْكُرُونَ مَا يَنْزِلُ مِنَ الْبَلَاءِ وَالْمَحْبُوبِ الرَّخَاءِ

3. An invocation of blessings on the Bearers of the Throne, and on every angel honoured with Divine nearness.

O Lord! And the Bearers of Thy Aarsh (Throne) who never grow lazy in extolling Thy name, and are never tired of remembering Thy Holiness, and never grow weary of adoring Thee, and do not prefer default to earnest effort in (obedience to) Thy command, and never fail to have intense love for Thee:

And Israfil, the Trumpeter, the vigilant, who is waiting for Thy permission and order, to warn with the blast, the dead who are lying in the tombs: *

And Michael, the Honourable in Thy sight, and the Holder of lofty rank in Thy service:

And Gabriel, the Trustee of Thy message, who is obeyed among the residents of Thy heavens, is respectable in Thy sight and is Nigh to Thee:

And the Ruh (spirit) (set in command) over Angels of the curtains:

And the Ruh (spirit) (proceeding) from Thy command:

Therefore, let Thy blessings descend on them, and besides them on angels who are the inhabitants of Thy heavens and trusted with Thy errands;

Those whom no blame affects on account of lassitude, no fatigue on account of toil and no indolence; neither do the appetites engage them away from hallowing Thy name, nor does forgetfulness of negligence prevent them from glorifying Thee.

Their eyes are bent downwards, so they do not direct their sight towards Thee; their chins are lowered:

Those whose liking for what is with Thee hath existed

* Lit. passed to the tombs.

وَكَاذِبٌ كَذِبٌ
وَالَّذِينَ يَدْعُونَ إِلَى الْقَتْلِ وَالْفِتْنَةِ وَالزَّوْجِ الَّذِينَ يَدْعُونَ إِلَى الْقَتْلِ وَالْفِتْنَةِ وَالزَّوْجِ

اللَّهُمَّ وَحَمَلَةُ عَرْشِكَ الَّذِينَ لَا يَفْتَرُونَ مِنْ تَسْبِيحِكَ
وَلَا يَسْأَمُونَ مِنْ تَقْدِيرِكَ وَلَا يَتَعَسَّرُونَ مِنْ عِبَادَتِكَ
وَلَا يُؤْثِرُونَ التَّصَبُّرَ عَلَى الْحَيِّ فِي أَمْرِكَ وَلَا يَغْفُلُونَ عَنْ
أَوَّلِهِ إِلَيْكَ وَإِسْرَافِيلُ صَاحِبُ الصُّورِ الشَّامِخِ الَّذِي
يَنْتَظِرُ مِنْكَ الْأَذْنَ وَحُلُولَ الْأَمْرِ قَبِيلًا بِالْفَخْرِ صَرَّحَ رَهَائِنِ
الصُّورِ وَمِيكَائِيلُ دُؤَالِ الْجَاهِ عِنْدَكَ وَالْمَكَانِ الرَّقِيعِ مِنْ طَاعَتِكَ
وَجِبْرِيلُ الْأَمِينُ عَلَى وَحْيِكَ الْمُطَّلَعُ فِي أَهْلِ سَمَوَاتِكَ
الْمَكِينُ لَدَيْكَ الْمُقَرَّبُ عِنْدَكَ وَالرُّوحُ الَّذِي
عَلَى مَلَكُوتِكَ الْحَبِيبُ وَالرُّوحُ الَّذِي هُوَ مِنْ أَمْرِكَ
فَصَلِّ عَلَيْهِمْ وَاعْلَمْ أَنَّ الْمَلَائِكَةَ الَّذِينَ مِنْ دَوْلِهِمْ
مِنْ سُكَّانِ سَمَوَاتِكَ وَأَهْلِ الْأَمَانَةِ عَلَى رِسَالَاتِكَ
وَالَّذِينَ لَا تَدَّخُلُهُمْ سَائِمَةٌ مِنْ دُؤُوبٍ وَلَا أَعْيَاءُ
مِنْ لُغُوبٍ وَلَا فُتُورٍ وَلَا تَشْغَلُهُمْ عَنْ تَسْبِيحِكَ
الشَّهَوَاتُ وَلَا يَقْطَعُهُمْ عَنْ تَعْظِيمِكَ سَهُوُ الْفَنَائَاتِ
الْمُشْتَرِ الْأَبْصَارِ فَلَا يَرُومُونَ النَّظَرَ إِلَيْكَ إِلَّا بِإِذْنِ
الْأَذْقَانِ الَّذِينَ قَدْ طَالَتْ رَغْبَتُهُمْ فِيمَا لَدَيْكَ

and gave them battle in the heart of their homes, and overwhelmed them in the midst of their adobe: till Thy command was published and Thy word was exalted, to the chagrin of idolaters.

Therefore, exalt him O Lord, for his exertions in Thy cause, to the highest rank in Thy paradise; till his position may not be equalled and his standing may not be matched and no angel nigh to Thee, and no apostle sent by Thee, may equal him in Thy sight!

And distinguish him for the sacred members of his house and his true-believing followers, with (office of) effective intercession greater than what Thou hast promised, O Performer to promises! O Keeper of (Thy) word! O Changer of evil, with multiples of it, into good!

Verily Thou art magnificently kind, and Thou art the Generous, the Bountiful

تَعَزَّاهُمْ فِي عُقْرِ دِيَارِهِمْ وَهَجَمَ عَلَيْهِمْ فِي مَجْبُوحَةِ قَرَارِهِمْ
حَتَّى نَظَهَرُوا مَرْكَ وَعَلَتْ كِلْمَتُكَ وَتَوَكَّرَ الشُّرُكُوتُ
أَللَّهُمَّ قَارِفَةُ بِمَا كَدَحَ فِيكَ إِلَى الدَّرَجَةِ الْعُلْيَا مِنْ
جَنَّتِكَ حَتَّى لَا يُسَاوِيَ فِي مَزَلَّةٍ وَلَا يَكَاوُنَا فِي
مَرْتَبَةٍ وَلَا يُوَارِيهِ لَدَيْكَ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ
وَعَرَفُهُ فِي أَهْلِ الظَّاهِرَيْنِ وَأُمَمِيهِ الْمُؤْمِنِينَ مِنْ
حُسْنِ الشَّفَاعَةِ أَجَلَ مَا وَعَدْتَهُ يَا نَافِذَ الْعِدَّةِ يَا
وَاقِيَ الْقَوْلِ يَا مُبَدِّلَ السَّيِّئَاتِ بِأَضْعَافِهَا مِنْ خَيْرَاتِ إِيَّاكَ
ذُو الْفَضْلِ الْعَظِيمِ وَأَنْتَ الْجَوَادُ الْكَرِيمُ

2. After Divine praise, he invoketh blessings on the Apostle of God.

And praise be to God, who favoured us with Mohammed,—may the Lord bless him and his Al (family)—in preference to the past nations and bygone tribes, with His power which fails in nothing though great, and nothing escapes Him howsoever small it be :

So He created us last of all His creatures, and made us witnesses against those who denied Him ; and out of His grace multiplied us over those that were few.

Therefore, bless O Lord Mohammed and his Al, the trustee of Thy message, the elect of Thy creatures, the chosen one of Thy servants, the harbinger of mercy, the precursor of goodness, the key of blessing,—as he exerted himself for Thy purpose ; and exposed for Thy sake, his body to pain ; and made enemies of his kindred in calling (them) towards Thee ; and fought for Thy approbation against his tribe ; and cut himself off from the ties of blood for the purpose of reviving Thy religion ; and drove away those that were near, on account of their denial of Thee ; and brought near the remote because of their submission to Thee ; for Thy sake he made friends with the distant, and grew hostile to those that were nigh.

He let himself suffer in proclaiming Thy message, and exerted himself in inviting others to Thy religion, and employed himself in advising those worthy of Thy call.

He migrated to a strange country ; a land distant from the place of his abode, the ground trodden by his feet, the place of his birth and the place loved by his soul ; intending, thereby, the exaltation of Thy religion, and seeking assistance against those denying Thee. till what he designed concerning Thy enemies was accomplished for him ; and what he planned for his friends was also achieved.

Then, he rose against them, seeking victory with Thy assistance ; and strengthened, in his weakness, by Thy help ;

مُحَمَّدٌ عَلَى السَّلَامِ لَا هَذَا الْكَفَى فِي الصَّلَاةِ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 وَالْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيْنَا بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَآلِهِ دُونَ
 الْأُمَمِ الْمَاضِيَةِ وَالْقُرُونِ السَّالِفَةِ بِعُدَّتِهِ الَّتِي لَا تُعْجَرُ عَنْ
 شَيْءٍ وَإِنْ عَظُمَ وَلَا يَفُوتُهَا شَيْءٌ وَإِنْ لَطُفَ فَخْتَمَرْنَا عَلَى جَمِيعِ
 مَنْ ذَرَأَ وَجَعَلْنَا شُهَدَاءَهُ عَلَى مَنْ حَبَدَ وَكَثَرْنَا بِمِثْلِهِ عَلَى مَنْ قَلَّ
 اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَمِينِكَ عَلَى وَحْيِكَ وَجَمِيعِكَ
 مِنْ خَلْقِكَ وَصَفِيكَ مِنْ عِبَادِكَ إِمَامِ الرَّحْمَةِ وَقَائِدِ الْخَيْرِ
 وَمِفْتَاحِ الْبَرَكَةِ كَمَا نَصَّبَ لَكَ مَرِكَ نَفْسَهُ وَعَرَضَ فِيكَ لِلْمَكْرُوفِ
 بَدَنَهُ وَكَاشَفَ فِي لَدَائِعِ إِلَيْكَ حَامَتَهُ وَحَارَبَ فِي رِضَاكَ
 أَسْرَتَهُ وَقَطَعَ فِي أَحْيَاءِ دِينِكَ رَحِمَهُ وَأَقْصَى الْأَدْنَيْنِ عَلَى
 مُجُودِهِمْ وَقَرَّبَ الْأَقْصَيْنِ عَلَى اسْتِجَابَتِهِمْ لَكَ وَوَالَى فِيكَ
 الْأَبْعَدَيْنِ وَعَادَى فِيكَ الْأَقْرَبَيْنِ وَأَدَّابَ نَفْسَهُ فِي تَبْلِيغِ رِسَالَتِكَ
 وَأَنْعَمَ بِهَا بِالدُّعَاءِ إِلَى مِلَّتِكَ وَشَغَلَهَا بِالنُّصْحِ لِأَهْلِ دَعْوَتِكَ وَهَاجَرَ إِلَى
 بِلَادِ الْعُرْبِ وَتَحَلَّى التَّأْيِي عَنْ مُوْطِنِ رَحْلِهِ وَمَوْضِعِ رِجْلِهِ وَمَسْقَطِ
 رَأْسِهِ وَمَانِسِ نَفْسِهِ إِرَادَةً مِنْهُ لَا عَزَا زِيْدِيْنِكَ وَاسْتِصَارَةً عَلَى أَهْلِ
 الْكُفْرِ يَكْ حَتَّى اسْتَبَلَّ مَا حَاوَلَ فِي عِدَائِكَ وَاسْتَدْمَلَ مَا دَبَّرَ فِي
 أَوَّلِيَّائِكَ فَهَذَا إِلَهُهُمْ مُسْتَفْتِحًا بِعَوْنِكَ وَمُسْتَقْوًى عَلَى ضَعْفِهِ بِبَصِيرَتِكَ

which we could never have obtained except through His Grace ; so that if we were not to reckon His benevolence except ; this one, verily, His favours to us would have been praise worthy, and His goodness to us would have been magnificent : for, such was not His practise, in the case of repentance, with those who were before us.

Verily He lifted off from us what we had no power to bear ; He did not place duties upon us beyond our power ; and gave us easy employment, and did not leave any of us either ground or excuse (for neglecting them) :

So the wicked among us was destroyed against His wish, and the righteous among us inclined towards Him.

And praise be to God with all that (the attributes) with which He is praised by the angels who are very near to Him, the most honourable of His creatures in His sight, and of those who adore Him the most approved by Him—a praise that excels all praise like the excellence of our Lord over all His creatures ;

Then praise be to Him for every one of His favours on us and on all His servants past and present, which are equal in number to that which His knowledge compasseth of all things.

And for every favour let the number of praise be doubled and multiplied several times perpetually, unceasingly, till the day of resurrection,—A praise having no end to its existence, no reckoning for its numbers, no limit to its extremity and no period to its duration,—

A praise which may be a means of connection between our service to Him and His pardon, a cause of His approbation, an intercession for His forgiveness, a path to His paradise, a protection from his chastisement, a security from His wrath, an aid in His service, a restraint from His disobedience and an assistance in repaying our dues and obligations to Him. --

A praise whereby we may be happy among His righteous friends, and may become of the number of martyrs to the sword of His enemies.

Verily He is the most praise-worthy Lord !

الَّتِي لَمْ نُفِدْهَا إِلَّا مِنْ فَضْلِهِ فَلَوْ لَمْ نَعْتَدِ مِنْ فَضْلِهِ إِلَّا بِهَا
لَقَدْ حَسَنَ بَلَاؤُهُ عِنْدَنَا وَجَلَّ احْسَانُ إِلَيْنَا وَجَسَمُ
فَضْلِهِ عَلَيْنَا فَمَا هَكَذَا كَأَنَّكَ سُنَّتُهُ فِي التَّوْبَةِ لِمَنْ
كَانَ قَبْلَنَا لَقَدْ وَضَعْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَلَمْ نَكُفِّنَا
يُكْفِنَا الْاَوْسَعَا وَلَمْ يُجِبْنَا إِلَّا أَيْسَرًا وَلَمْ يُدْعِ أَحَدٌ مِمَّنْ حُجَّةٌ
وَلَا عُذْرٌ إِلَّا فَهَذَا لِكُمْ مِمَّا مِنْ هَذَا عَلَيْكَ وَالسَّعِيدُ مِمَّا مِنْ
رَغَبِ إِلَيْهِ وَالْحَمْدُ لِلَّهِ بِكُلِّ مَا حَسِبْتُمْ أَنَّهُ بِأَدْنَىٰ مَلِكِكُمْ
إِلَيْهِ وَأَكْثَرُ مَخْلُوقَتِهِ عَلَيْهِ وَأَرْضِي حَامِدًا بِهِ لَدَيْهِ حَمْدًا
يَفْضُلُ سَائِرَ الْحَمْدِ فَضْلُ رَبَّنَا عَلَىٰ جَمِيعِ خَلْقِهِ ثُمَّ لَهُ الْحَمْدُ
مَكَانَ كُلِّ نِعْمَةٍ لَكَ عَلَيْنَا وَعَلَىٰ جَمِيعِ عِبَادِهِ الْمُسَاضِينَ
وَالْبَائِينَ عَدَدَ مَا أَحَاطَ بِهِ عِلْمُهُ مِنْ جَمِيعِ الْأَشْيَاءِ وَمَكَانَ
كُلِّ وَاحِدَةٍ مِنْهَا عَدَدَ مَا أَضَعَا فَا مَضَاعِفَةً أَبَدًا سُرْمَدًا إِلَىٰ
يَوْمِ الْقِيَامَةِ حَمْدًا أَلْمَسْتُهُ لِحَدَّثِهِمْ وَكَاحْسَابَ لِعَدَدِهِمْ وَلَا مَبْلَغَ لِعَاقِبَتِهِمْ
وَلَا انْقِطَاعَ لِإِمْدَادِهِ حَمْدًا يَكُونُ وَصْلَةً إِلَىٰ طَاعَتِهِ وَعَقْدَةً وَ
سَبِيلًا إِلَىٰ رِضْوَانِهِ وَذَرِيعَةً إِلَىٰ مَغْفِرَتِهِ وَطَرِيقًا إِلَىٰ جَنَّتِهِ وَ
خَفِيرًا مِنْ نِقْمَتِهِ وَأَمَّا مِنْ غَضَبِهِ وَظَهْرًا عَلَىٰ طَاعَتِهِ وَمَحْجَرًا
عَنْ مَعْصِيَتِهِ وَعَوَّلًا عَلَىٰ تَأْدِيبِهِ حَقًّا وَوَظَافَةً حَسَدًا أَنْسَعِدُ بِهِ فِي
السَّعَادَةِ مِنْ أَوْلِيَائِهِ وَنَصِيرُ بِهِ فِي نَظْمِ السُّعَادَةِ بِسُيُوفِ عَدَائِهِ
إِنَّهُ وَبِحِيٍّ حَمِيدٌ

(We offer) praise that rises from† us towards the Aala El-lee-yeen (High Heaven, mentioned) in the written Book, witnessed by those nigh to God.[‡]

A praise whereby our eyes may grow cool when the sight of others is dazzled; and whereby our faces may become bright when the countenances of others are darkened:

A praise whereby we may be freed from the painful fire of God and led towards His glorious neighbourhood:

A praise whereby we may move to pity the angels nigh to Him and whereby we may be joined to His Apostles, in the abode of permanence that shall not vanish, and His place of honour which shall not change.

And praise be to God who chose for us beauties of physique, and poured forth for us purity of sustenance, and gave us excellence on account of dominion over all creation; so all his creatures are obedient to us through His Power, and moving towards our service through His Glory.

And praise be to God who arranged in us organs of expansion, and provided for us organs of contraction, and endowed us with various tendencies of life, and gave to us active limbs, and fed us on wholesome sustenance, and made us independent by His Grace, and gave us wealth through His Kindness.

Then He gave commands unto us in order that He may try our obedience: and prohibited us in order that He might test our gratitude:

And we deviated from the path of His command; and rebelled against His prohibitions; but He did neither hurry us to punishment, nor hasten us to retribution:

Nay—He delayed us with merciful regard, and waited our return (to obedience) with gracious forbearance.

And praise be to God who directed us to repentance.

† This is the translation of the text reads *minna*, but if it be of *Bena* the rendering will be:—we offer praise that would exalt us to the Aala-el-lee-yeen, &c.

‡ The Quran, chap. 82 verse 20-21

حَمْدًا يُرْتَفَعُ مِنْهَا إِلَى أَعْلَى عِلْيَيْنِ فِي كِتَابٍ مَرْفُوعٍ
 يُشْهَدُ لَهُ الْمُقَرَّبُونَ حَمْدًا تَقْرِبُهُمْ عِيُونَنَا إِذَا بَرَقَتْ
 الْأَبْصَارُ وَتَبَيَّنَ بِهِ وُجُوهُنَا إِذَا اسْوَدَّتْ الْأَبْشَارُ حَمْدًا
 نَعْتَقُ بِهِ مِنَ الْيَوْمِ نَارَ اللَّهِ إِلَى كَرِيمِ جَوَارِ اللَّهِ حَمْدًا تَرَاهُمُ بِهِ
 مَلَائِكَتُهُ الْمُتَقَرَّبِينَ وَنُصَابُ مَرْبِهِ أَنْبِيََاءُهُ الْمُرْسَلِينَ فِي
 دَارِ الْمَقَامَةِ الَّتِي لَا تَزُولُ وَتَحِلُّ كَرَامَتِهِ الَّتِي لَا تَحُولُ
 وَالْحَمْدُ لِلَّهِ الَّذِي اخْتَارَ لَنَا عَمَاسِنَ الْخَلْقِ وَأَجْرَفَ عَلَيْنَا
 طَيِّبَاتِ الرِّزْقِ وَجَعَلَ لَنَا الْفَضِيلَةَ بِأَمْلَكِهِ عَلَى جَمِيعِ الْخَلْقِ
 فَمَنْ خَلَقَتْهُ مُنْقَادَةً لَنَا بِقُدْرَتِهِ وَصَائِرُهُ إِلَى طَاعَتِنَا بِعِزَّتِهِ
 وَالْحَمْدُ لِلَّهِ الَّذِي أَغْلَقَ عَنَّا بَابَ الْحَاجَةِ إِلَّا إِلَيْهِ فَكَيْفَ نُطِيقُ
 حَمْدَهُ أَمْ مَتَى نُؤَدِّي شُكْرَهُ أَمْ مَتَى هُوَ وَالْحَمْدُ لِلَّهِ الَّذِي
 رَكَّبَ فِينَا الْإِلَهَ الْبَاطِلَ أَوْ جَعَلَ لِقَاءَهُ دَابَّ الْقَبْضِ وَمَتَعَنَا بِأَرْوَاحِ
 الْحَيَوَةِ وَأَثَبَ فِينَا جَوَارِحَ الْأَعْمَالِ وَغَدَّاتِ الطَّيِّبَاتِ
 الرِّزْقِ وَأَعْنَانَا بِفَضْلِهِ وَأَقْنَانَا بِمَنْجِيهِ ثُمَّ أَمَرَنَا بِالتَّحْسِينِ
 طَاعَتَنَا وَنَهَانَا لِيَبْتَلِيَ شُكْرَنَا فَخَالَفْنَا عَنْ طَرِيقِ أَمْرِهِ
 وَرَكِبْنَا مَوْتُونَ رَجِيمٌ فَلَمْ يَبْتَدِرْنَا بِعُقُوبَتِهِ وَلَمْ
 يَعَايِلْنَا بِنِقْمَتِهِ بَلْ تَأَنَّنَا بِرَحْمَتِهِ تَكْرُمًا وَانْتَهَدَ
 مُرَاجَعَتَنَا بِرَأْمَتِهِ جَلَامًا هُوَ وَالْحَمْدُ لِلَّهِ الَّذِي دَلَّنَا عَلَى التَّوْبَةِ

Holy are His names and continual are His blessings! "He is not questioned about what He doeth, while others are questioned¹ !"² .

And all praise is due to god, who, had He withheld from His creatures the knowledge of gratitude due to Him for what He conferred upon them of His successive blessings, and completed for them of His continual favours, they would certainly have enjoyed His blessings without ever praising Him, and would have prospered in His gifts without ever thanking Him:

And were they to be such, they would certainly have gone below the limits of humanity to brutishness, and should, therefore, have been as He hath described in His Mighty Book, "They are like the brutes: yea, they go more astray³."

And praise be to God for what He has taught us of Himself, and inspired us with gratitude to Him, and opened for us the doors of the knowledge of His Godhead, and directed us to be sincere in believing in his Unity, and restrained us from rebelling against and entertaining doubts for His Commands:

(We offer) praise whereby we may live among those of His creatures who praise Him, and whereby we may surpass him who seeks to win His approbation and pardon—

A praise whereby He may enlighten for us the darkness of the interval between death and Doomsday, and make resurrection easy for us ;

And whereby He may exalt our positions at the appearance of witnesses, on the day on which every soul shall be rewarded according to what it hath earned, and they shall not be dealt with unjustly⁴—the day wherein no friend shall ward off anything from a friend, nor shall they be helped⁴.

1. The Quran, chap 21, verse 23.

2. The Quran, chap 25, verse 16.

3. The Quran, chap 45, verse 20.

4. The Quran, chap 41, verse 11.

تَقَدَّسَتْ أَسْمَاؤُهُ وَتَظَاهَرَتْ الْأَوْدَةُ لَا يُسْتَلُ عَمَّا يَفْعَلُ وَهُمْ
يُسْأَلُونَ هُ وَالْحَمْدُ لِلَّهِ الَّذِي لَوْحَبَّيْنِ عَنْ عِبَادِهِ مَعْرِفَةً
حَمْدُهُ عَلَى مَا أَبْلَاهُمْ مِنْ مَنَنِهِ الْمُتَابِعَةُ وَأَسْبَغَ
عَلَيْهِمْ مِنْ نِعَمِهِ الْمُتَظَاهِرَةُ لَتَضَرَّفُوا فِي مَنَنِهِ فَكَمُ
يَحْمَدُوهُ وَتَوَسَّعُوا فِي رِزْقِهِ فَكَمُ يَشْكُرُوهُ وَلَوْ كَانُوا
كَذَلِكَ لَخَرَجُوا مِنْ حُدُودِ الْإِنْسَانِيَّةِ إِلَى حَدِّ
الْبَهِيمِيَّةِ فَكَانُوا كَمَا وَصَفَ فِي مُحْكَمِ كِتَابِهِ إِنَّ
هُمْ إِلَّا كَالْإِنْعَامِ رَبُّهُمْ أَضَلَّ سَبِيلَاهُ وَالْحَمْدُ
لِلَّهِ عَلَى مَا عَرَّفَنَا مِنْ نَفْسِهِ وَأَلْهَمَنَا مِنْ شُكْرِهِ وَفَتَمَّ
لَنَا مِنْ أَبْوَابِ الْعِلْمِ بِرُبُوبِيَّتِهِ وَدَلَّنَا عَلَيْهِ مِنَ الْإِخْلَاصِ
لَهُ فِي تَوْحِيدِهِ وَجَبَّحْنَا مِنَ الْإِلْحَادِ وَالشَّتْلِ فِي أَمِيرِهِ
حَمْدًا نُعْتَرِبُ فِيهِمْ فِيمَنْ حَمْدُهُ مِنْ خَلْقِهِ وَتُسَبِّحُ بِهِ
مَنْ سَبَقَ إِلَى رِضَاهِ وَعَفْوِهِ حَمْدًا يُضَيُّ لَنَا بِهِ ظُلُمَاتِ
الْبُزْخِ وَيُكْهِلُ عَلَيْنَا بِهِ سَبِيلَ الْمُبْعَثِ وَيُسَرِّفُ بِهِ
مَنَازِلَنَا عِنْدَ مَوَاقِفِ الْأَشْهُاءِ يَوْمَ تَجْزَى كُلُّ نَفْسٍ
بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ يَوْمَ لَا يُعْنِي
مَوْلَا عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنْصَرَفُونَ

**1. He praiseth and glorifieth the Lord before
beginning to pray.**

In the name of God the compassionate the merciful

All praise is due to God the first before whom there was no first and the last after whom there shall be no last.

The eyes of those who see fall short of seeing Him; and the imaginations of those who praise (Him) are incompetent to describe Him

He created every creature through His power and designed them according to His will, then made them walk the path of His intention and urged them to move in the path of His love.

They have no power to delay that towards which He hath caused them to hasten; nor are they able to advance towards that which He hath withheld from them.

And He hath ordained for every soul of them a definite amount of subsistence out of the nourishment (which He hath provided). There can be no decrease of him whom He hath increased, and no increase of him whom He hath decreased.

Then, He ordained for him, in respect to life, a definite duration, and fixed for him a defined limit, towards which he passes through the days of his life, and overtakes it in the years of his existence.

And when he has arrived at its furthest extremity and has fulfilled the allotted period of his life, He (the Lord) taketh him away to the object of His invitation; which is either abundant reward or threatened punishment; in order to requite them that did wrong, according to what they did; and recompense those who acted righteously, by way of equity on His part

وَمَا كُنْزُ عَالَمٍ إِلَّا بِيَدِ اللَّهِ يُفَصِّلُ الْفُتُوحَ لِمَن يَشَاءُ

عَلَيْهِ نَفَعَال

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الْأَوَّلِ بِمَا أَزَلَّ كَانَ قَبْلَهُ وَالْآخِرِ بِمَا لَا يَحْصِي كُؤُنْ
بَعْدَهُ الَّذِي تَصَرَّفَتْ عَنْ رُؤْيَيْهِ أَبْصَارُ النَّاطِقِينَ وَعَجَزَتْ
عَنْ نَعْتِهِ أَوْهَامُ الْوَاهِصِينَ ابْتَدَأَ بِقُدْرَتِهِ الْحَقِّقَ ابْتَدَأَ عَا
وَخَرَعَهُمْ عَلَى مَشِيئَتِهِ اخْتَرَا عَالَمًا سَلَكَ بِهِمْ طَرِيقَ
إِرَادَتِهِ وَبَعَثَهُمْ فِي سَبِيلِ مَحَبَّتِهِ لَا يَمِيلُ كُؤُنْ تَاخِرًا لِعَمَلِهِ
قَدْ مَهَّمَهُ إِلَيْهِ وَلَا يَسْتَطِيعُونَ تَقْدُمًا إِلَى مَا أَخَّرَهُمْ عَنْهُ
وَجَعَلَ لِكُلِّ رُؤْيٍ مِنْهُمْ ثَوَاتًا مَعْلُومًا مَقْسُومًا مِنْ رِزْقِهِ
لَا يَنْقُصُ مَنْ زَادَهُ نَا قِصْرٌ وَلَا يَزِيدُ مَنْ نَقَصَ مِنْهُمْ زَالِدًا
ثُمَّ ضَرَبَ لَهُ فِي الْحَيَاةِ أَجَلًا مَوْتُوْنَا وَنَصَبَ لَهُ أَمَدًا
مَحْدُودًا يَخْطَأُ إِلَيْهِ بِأَيَّامٍ عُسْرَةٍ وَيَرْهَقُهُ بِسَاعُوا مِ
دَهْرَةٍ حَتَّى إِذَا بَلَغَ أَقْصَى أَشْرَفَ رَأْسُهُ وَعَبَّ حِمَابُ عَمْرِهُ دَبْحَةً إِلَى
مَانَدَبَةِ إِلَيْهِ مِنْ مَوْفُورِ ثَوَابٍ أَوْ حَمْدٍ وَرِعْقَابٍ لِيَجْزِيَ
الَّذِينَ آسَأُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى عَدَا لَمْ يَنْسَهُ

کتابخانه

مَجْهُولٌ لَا يُدْرِكُهُ الْبَصَرُ وَلَا يُلْقَاهُ الْبَصَرُ وَلَا يَحِيطُ بِهِ إِلَّا السَّيِّدُ الْكَرِيمُ وَبِزَوَائِدِ الْعُلَمَاءِ مِنْ عَجَمٍ

[illegible]

الصلوة الطاهرة التي جرت في ليلة الجمعة ليلة الخميس من سنة ١٢٨٠

عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ

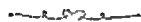
مِنْ أَجْلِ اللَّهِ الْإِنْسَانِ مَا كَانَتْ عَلَى الْبَنَفِ إِقْرَفٌ يَعْلَمُونَ

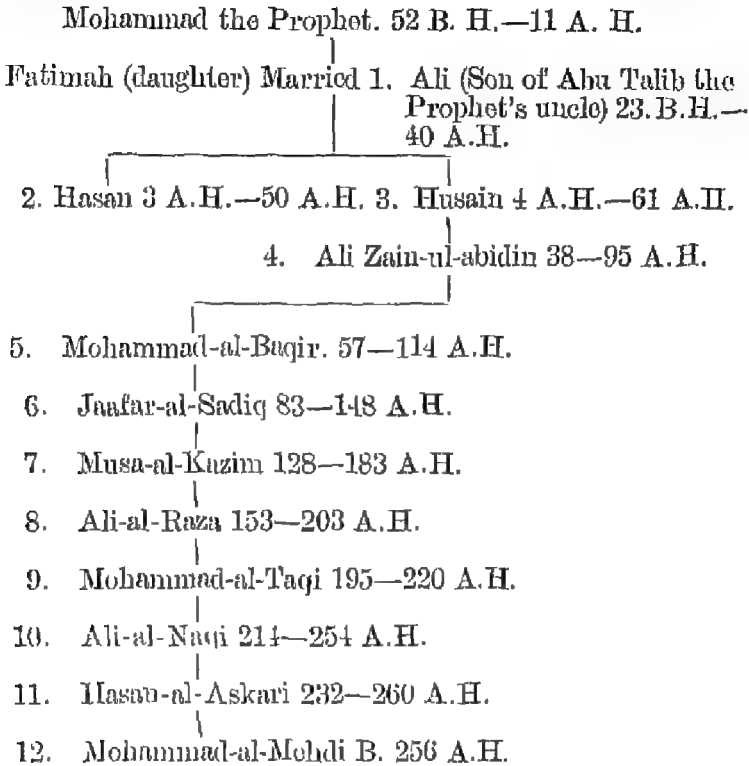
مكة المكرمة

تحت ادارة محمد جواد مدير المطبع

وَالصَّلَاةُ عَلَى النَّبِيِّ فِي الْوَقْتِ الْمَعْلُومِ

them are alone acknowledged and no religious information coming from any other sources are accepted.....The spiritual teachings of the Shiahism, chiefly consist in freeing the student from all impurities of thought and action, promoting holiness by communion with God through prayers, charity and acts of virtue, and last, though not the least, in promoting spiritual love with the Ahlulbait, "people of the House" the latter are the only models to copy and follow. The example of Husayn (Husain) the martyr, who for the sake of truth suffered the most cruel persecution and death along with his children (Zain-ul-Abdin alone surviving) and cousins and friends in Karbala, stands prominent in the hearts of the Shiahs. Meetings are held and recitations are made describing how Husayn (Husain) and his allies in Karbala suffered in the name of truth. The result is that the Shiah, being all love and purity, is harmonised without any other effort and realises the Oneness (the Unity of God) rather imperceptibly."—Islam, by Mohammed Sarfarez Husain Qari, Calcutta



The geneological table referred to in the introduction.

The Shi'ahs believe that their twelfth Imam (peace be on him) is alive, that he disappeared in 328 A. H. and will reappear when the word approaches its end, and fill the earth with justice and equity.....“ The Shi'ahs believe that like a Prophet an Imam is also specially gifted by divine grace and is like the Prophet innocent and free from errors and sinsFrom Ali down to Al Mehdi, the twelve holy persons are all called Imams and are all considered to be sinless. The Shi'ahs too like the Sunnis, believe in the Holy Quoran and in Mohammad as the Prophet, but they believe in the twelve Imams as the only true representatives of God and the Prophet. These twelve Imams with the Prophet and his daughter are collectively styled Ahlulbait “the people of the House.” Commentaries on the Quoran as written or given out by these Imams, and Hadith as collected or described by

If suffering can make a man advance towards moral perfection, as has been the experience of some of the most eminent sages,* then, certainly, he was one of the most perfect of men; for, history shows that his share of suffering and sorrow, was superlatively abundant. But let it be borne in mind, that man's innocency is not to be condemned by afflictions.

To conclude, his virtue and piety, his forbearance and charity, his forgiveness and generosity, his tenderness of heart and conscience, his fortitude and presence of mind in adversity, and above all, his hopefulness and humility are worthy of every man's contemplation and imitation. "It is a long way from Karbala to Calvary," says Matthew Arnold, "but the sufferers of Karbala hold aloft to the eyes of millions of our race the lessons loved by the sufferer of Calvary." For he said "Learn of me I am mild and lowly of heart, and ye shall find rest unto your souls." The venerable subject of this sketch was one of the chief sufferers of Karbala. May God give us grace to follow in his foot-steps, for the sake of Mohammad and his Al (family) (peace be on them). Amen.

* Of sufferings and pains cannot help, for it is not possible by any other way to be aided for our iniquity. Peter.

He that hath suffered in the flesh ceased from sin. Peter.

It is good for me that I have been afflicted, for because that I went say David (2) Suffering is no disgrace to a righteous man. Ah I have known more of God, and of myself, by one week's suffering than by all the prosperity of a year, his time. B. P. Hall.

secondly, because the Prophet will intercede only for those approved by God, for He hath said, ' And no plea shall they * offer save for whom He pleaseth ' ; thirdly, the Lord hath said, Verily the mercy of God is nigh unto the righteous, " and I do not suppose myself to be of them." Thus we see that in spite of, having a pure conscience and perfect confidence in the grace of God, he never allowed himself to feel too secure,—the true attitude of the pious and lowly in heart. It is owing to this attitude of mind that his prayers abound in expression of fervid earnestness, ardent devotion and sincere humility, to be found, perhaps, nowhere else.

As to his learning and wisdom, it has been observed, that he was the most eminent *Faqih* (jurist) of his age. Besides a small collection of short, didactic, poetical pieces, ascribed to him, his sermons preached on different occasions and his prayers, bear testimony to his deep knowledge of human nature, morals and theology. His speech in Damascus, in utter disregard of Yazid's threats, is a good specimen of his oratorical powers, and affords an unquestionable proof of his indomitable courage and presence of mind. " Such souls when they appear", says Emerson " are the Imperial Guard of Virtue, the perpetual reserve, the dictators of fortune. One needs not praise their courage,—they are the heart and soul of nature."

These, detached anecdotes do not aim at presenting a perfect biographical sketch, for, it may be said, that after the tragedy of Kerbala, the Imam's outward life had not in it, many events. Their sole object is to enable the reader to get, as complete a view as possible, of his excellent character. Of course in the prayers themselves, we may find, a pretty complete " Spiritual " biography of our hero.

* A verse from the Quoran.

receive back what we give away," the poet accepted the gift. This anecdote is significant. It informs us of the Imam's bounty and of the respect in which he was held by the Moslems in general, and throws light on the Omyyade policy of keeping the masses ignorant of the rights and privileges of the house of the Prophet.

It has been observed by Imam Jaafar-us-Sadiq, that Ali, the commander of the faithful, never tasted what was forbidden, throughout his life, that when he was given a choice between two things, and found that the more difficult of the two was agreeable to God, he adopted the difficult one; that none, except him, had the strength to worship like the Apostle of God; that when worshiping, he looked like a man detained between Paradise and Hell; that to win divine approbation he emancipated one thousand necks (slaves) out of his personal property, that his own diet and that of his family consisted of olive oil, vinegar, and dates; that his apparel was made of the coarsest material, and if he found the sleeves too long, he cut them short with a pair of scissors, and that none of the Ahlulbait resembled him more than his grandson, Ali, the son of Husain (peace be on them all.)

The following anecdote is an admirable instance of his tenderness of conscience and humility "I saw," says Taoos, "Imam Zaid-ul-abdin praying in the Baitul Haram (the mosque of Kaabah) and weeping." I went to him and said, "Son of the Apostle of God, you have three things to secure you from fear, why do you weep?" "What are those three things?" he enquired. "Firstly," said I, "you are the son of the Lord's Apostle, secondly, your grandsire's intercession, and thirdly, God's mercy." "These do not assure me" replied he. "Firstly, because, on the day of resurrection, God will not enquire about consanguinity, for He says, 'The ties of kindred between them (men) shall cease;'

dealt out to the poor. He used to say that secret almsgiving turneth away divine wrath.' The traces of carrying burden were discovered on his back when his sacred body was being washed, after death. 'There were in Medina,' says Abu Ishaq 'many men who lived an easy life, not knowing whence they got their living. When the Imam was no more they learned that they used to receive their rations from him.'

During the lifetime of Abdul Malik * his son Hisham made a pilgrimage to the Kaaba. He tried very much to kiss the celebrated black stone but failed to do so, owing to the presence of the crowd. At length tired of his futile attempts, he sat down chagrined on a chair near the sacred well, called Zamzam, and watched the going and coming of pilgrims, while a company of Syrian nobles stood around him. He was sitting in this mood, when Ali suddenly made his appearance. On the approach of the Imam the crowd made way and he kissed the black stone without difficulty. This incident led one of the Syrians to enquire of Hisham about the venerable person, whom people showed so great respect. Hisham, fearing lest his companions should feel favourably inclined towards the Imam, with affected indifference replied that he did not know who the individual was.

The celebrated poet Abulfaras Farazdaq being present was offended at Hisham's pretended ignorance and declaring that he knew the venerable person well, composed an extempore panegyric, of about 30 lines, celebrating the praises of the great Imam.† Thereupon Hisham got so offended with Farazdak that he threw the poet into prison. When the incident was brought to the Imam's notice he sent the poet a present of 12,000 gold pieces, which he refused to take, saying that he had praised the Imam for the sake of God, not for the sake of gold. However, when the Imam said: "We the Ahlulbait (the people of the house of the Prophet) do not

* One of the rulers who succeeded Yazid.

† This well-known poem is justly admired for its energetic style, grandeur of expression and truth of sentiment. It generally forms part of Arabic literary course in India and elsewhere.

One day, one of his slaves was climbing up a ladder, while carrying a large copper vessel containing roasted meat for some guests on the top of the house. He had scarcely reached the uppermost round, when he lost hold of the vessel which dropped down causing mortal injury to a child of his master. The accident filled the slave with consternation. But the gentle master thus addressed him, 'I know thou didst not do this intentionally, do not be afraid. I forgive thee and emancipate thee'. Such conduct on such an occasion, is one of the noblest instances of forbearance and generosity, on record.

He was very lenient and forgiving. 'One day' says the author of *Sawaiq-i-Muhriqa*, 'somebody abused him. The Imam did not mind what he said.' Thereupon the fellow said, 'You are very careless.' 'I turn away from thee; replied the Imam, 'quoting the verse of the *Qoran*: 'Use indulgence, and enjoin what is just and withdraw from the ignorant.' Another instance of his forbearance is thus mentioned by *Qarshi*. A man once told the Imam that such an one spoke ill of him. Thereupon, the Imam asked the informer to accompany him to the evil speaker. The man complied believing that his company was solicited for assistance in case of a quarrel. When they reached the evil speaker, the Imam thus addressed him; "If what you said was true, then may God forgive me, and if false then may He forgive you!" To such a pitch had he carried the cultivation of conscience!

Having suffered a great deal himself, he had a great regard for those in distress. 'He used to go out at night' says *Abu Hamza-i-Sumali*, 'carrying on his back, a sack full of loaves of bread which he

* Speaking of the neighbours, *Ali*, the grandfather of our hero says, 'When any of them is pained by a friend or what is spoken of him and says, 'I know myself better than others, and my Lord knows me better than myself. O Lord, do not call me to account for what they say and make better than they suppose, and forgive me what they do not know.' - *Nuqud-i-Ha*

grief never cease?' 'Alas' said he, 'Jacob, the son of Issac, the son of Ibrahim, was himself a prophet, and the son of a prophet, and he had twelve sons. The Lord God caused one of them to disappear, and Jacob's hair turned gray on account of mourning, his back became crooked on account of sorrow, and his sight forsook him on account of weeping, while I saw my father and seventeen of my kinsmen massacred, how can my grief abate?' Saying this he wept bitterly. The atrocities of Karbala were so indelibly impressed on his mind, that he could not bear to look even at the head of a slaughtered sheep.

In spite of all his sufferings he was no pessimist, and his prayers support this view of his character. His hopefulness The very fact that he prayed is of itself a proof of his hopefulness. A hopeless man would not even think of praying. 'Blessed be the Lord' says he in one of his prayers, 'I am not hopeless'. This attitude of mind, is accounted for by the fact, that he had made the will of God his only standard of life.

His piety and devotion have won for him the appellation of 'the ornament of the pious.' It is said His devotion and piety that when he performed the ceremonial washing before prayer, he used to turn pale, and being questioned as to the cause of this alteration replied, 'Don't you know in Whose Presence I am going to stand up?.' One day when praying, his house took fire, and several voices cried out Fire! Fire! But he did not feel at all alarmed and continued to pray as if nothing had happened. In the meantime the fire died out, and when he finished praying people said to him, 'Son of the Apostle of God, what thing made you unmindful of the fire?.' 'The fire of hell' replied he. So absorbing was his devotion.

"Once on a time", Says Ibrahim the, son of Ali, "I accompanied him on a journey to visit the Kaaba. His camel was very lazy. The Imam had, in his hand, a stick, which he raised at the beast, from time to time, but did not strike him." Such was his tenderness of heart.

said, 'I bear witness that there is no god but God.' Ali repeated the words after him. But when the *Muazzin* had said, 'I bear witness that Muhammad is the Apostle of God,' Ali asked him to hold his peace and said to Yazid, 'Was Muhammad my grandsire or thine?' 'Thine' replied the tyrant. 'Then why didst thou kill his descendants and make his women prisoner?' asked Ali. Yazid was struck dumb and the cries of lamentation and wail of mourning became louder. He tried to exculpate himself by laying the fault of the whole transaction at Ibn-i-zyad's door. But finding that a reaction of feelings was beginning to set in against the perpetrators of the massacre, and actuated by motives of self-preservation he retired to his palace.

Shortly after this with a view to make his subjects forget the atrocities of Karbala, and to keep them ignorant of the true nature of affairs—for ignorance of the masses was one of the main-stays of Omyyado rule—he liberated the prisoners, and sent them to Medina.

After his return to Medina, though he lived apparently unmolested, Ali was not quite safe from the intrigues of the enemies of his house. He is believed to have died of poison, administered at the instigation of Walid, the son of Abdul Malik in 95 A. H. He was buried in the grave yard of Baqi beside his uncle, Imam Hasan.

He survived the tragedy of Karbala by 35 years and never ceased mourning throughout that period. He mourned for his father, says Jaafar-us-sadiq, his grandson, while he observed fast during the day and kept awake at night. And when the hour of breakfast arrived and food was brought to him, he would say, 'My father was killed hungry, my father was killed thirsty'—and food and water was brought to again and again, till it got saturated with tears then he took out of it a little. This practice continued till he was called to the mercy of God. One day one of his servants protested out of tenderness, saying, 'How long shall you mourn my dear master? Will your

But in order to insult and humiliate them the more he ordered the *Khatib* 'to mount the *minber* of the great Mosque, and publicly curse and abuse Husain, his father and his descendants. When this was done, Ali said to the *Khatib* 'Woe be to thee, to please a *creature* thou hast displeased the *Creator*.'

He then requested Yazid to allow him to go to the *minber* and speak something pleasing to God and useful to men. Being persuaded by those who were present, the tyrant reluctantly complied with this request, and Ali mounted the *minber*. He praised God, blessed His Apostle, dwelt briefly upon the transitory nature of the world, and advised men to be virtuous and good. Then he said to them, 'O men, he who knows me, knows me, and he who does not know me, should know, that I am Ali, the son of Husain.....I am the son of him who was killed unjustly, I am the son of him whose head was severed from behind, I am the son of him who died thirsty, I am the son of him who fell on the field of Karbala, I am the son of him who was robbed, after death, of his turban and mantle, I am the son of him over whom the angels of heaven mourned. O men, God has been bountiful to us since He put the standard of guidance among us, and placed the flag of ruin among others than us, and gave us excellence over all the creatures, and conferred on us what He never conferred on any one else. He has distinguished us with five things, not to be met with in all the creation taken together, viz, knowledge, courage, generosity, and the love of God and His Apostle. He has bestowed on us what He did not bestow on any one else in the world.'

At these pathetic words coming out flamingly from the heart of the sore afflicted speaker, loud wails of lamentation rose from the assembly, and Yazid finding it necessary to interrupt him, ordered the *Muazzin* to call out for prayers. The *Muazzin* cried out, "God is great." At this Ali said, 'God is greater than every great one.' The *Muazzin* then

* means preaches - speaks

they could not have exceeded what they did to us.' 'In a distant age and climate' Says Gibbon, 'the tragic scene of the death of Husain will awaken the sympathy of the coldest reader.'

Of Husain's heroic band, the only individual that survived the massacre, was his son Ali, the hero of this sketch. His severe illness at time had disabled him from bearing arms, and his deference to his father's parting command, restrained him from attempting to do so. Thus was he spared.

To be brief having trampled under horses' hoofs the sacred body of the Prophet's grandson and leaving the bodies of the martyrs unburied, the murderous host burned Husain's tents, robbed the breasted women and made them captives. When this was done, the captives were placed on the bare backs of camels, with Ali at their head, and accompanied by the heads of the martyred band, mounted on spears, were led through the crowded streets of Kufa to the Court of Ibn-i-Zyad, Yazid's lieutenant. The latter having expressed his satisfaction at the performance of his subordinates, ordered the prisoners to be taken to Damascus. At length after a toilsome journey, this Caravan of widows, orphans and heads, pelted at and insulted by the depraved populace of the places through which they passed, and goaded onward with spears and lashes of the escorting ruffians arrived at the palace of Yazid, that monster of baseness and cruelty. The captives as well as the heads of the martyrs, were then brought in the presence of the tyrant, who touched Husain's lips with a stick and heaped insults upon head. He then addressed himself to the captives, enquired about each of them, and ironically expressed his satisfaction at what had befallen them. He threatened to put Ali to death, whereupon the latter with characteristic courage said, 'I am not afraid of being killed, nay in those that have been slain before me I have an example worthy of imitation.' At this point the wailings of the captive ladies interposed and Yazid desisted.

nection with two of the most illustrious Asiatic families, he was called 'Ibn-ul-khairtain', that is, 'scion of the two chosen stocks.' He was the fourth of the twelve Imams. His piety and devotion have won for him the celebrated appellations of Sijjad (the greatest maker of prostrations) and Zain-ul-abdin (the ornament of the pious).

He was two years old when his grand-father was assassinated while offering the morning prayers in the Mosque of Kufa. In his twelfth year he had to mourn the loss of his mild and generous uncle Imam Hasan poisoned at the instigation of the court of Damascus.

Since, then, he had to witness the persecution of his
The massacre of
Karbala
revered father Husain, at the hands of Yazid
who required of him the oath of fealty to
the throne of Damascus. To avoid being for-
 ced to swear allegiance to a man who pagan at heart and whose depravity had undermined the foundations of religion and morality, Husain removed himself with his family to Mecca. On reaching there he found himself in greater peril and fearing the desecration of the sacred precincts of the Kaaba by bloodshed, he set out for Kufa, in compliance with the invitations of the fickle and perfidious people of that place. But on his way there, he was intercepted by a numerous army sent by Yazid, and Husain himself, his kinsmen and followers, 72 in all, died fighting on the field of Kerbala, after suffering insults, and pangs of hunger and thirst for three days in succession. Even Husain's baby son, Ali Asghar, and some other children, of very tender years, fell victims to the cruelties of the ruffians.

The atrocities, perpetrated at Kerbala, are too well known to need further detail. Ali, the hero of this narrative, on his return to Medina, from captivity, was heard to say, 'Had the Prophet (may God bless him) positively commanded them to kill us, as he had enjoined them by will to be good to us,

8. Before entering upon prayer he should praise and thank the Almighty 'God for His Grace and Mercy, and ought to invoke blessings on the Prophet and his Al (family).

The Mohammedians believe that a prayer to be heard and answered by God, must be offered with the names of the Prophet and his Al (family) (peace be on them), and should be preceded and followed by the Darud, that is, an invocation of blessings on them.

The formula of Darud runs thus in Arabic *All-hum-ma Sal-li 'Ala Mu-ham-madin wa 'Al-i-Mu-ham-mad*, and means, 'O Lord bless Mohammad and his Al (family).' Hence, we find the formula prefixed or appended to almost every entreaty in the Sahifa.

It is generally admitted that the family of the Prophet included in the invocation of blessings, are Fatimah, his daughter, and the twelve Imams, whose names are given in the geneological table appended to this introduction.

'Addison' Says Smiles, 'liked to know as much as possible about the person and character of his authors in as much as it increased the pleasure and satisfaction which he derived from their books'. Such a desire is natural and reasonable, for the lives of great and good men always abound in useful lessons. 'So far as my experience goes' Says Professor Blackie, 'there is no kind of sermon so effective as the example of a great man.....' 'Every man may profit by the example of truly great men, if he is bent on making the most of himself and his circumstances.' 'These considerations have led me to give here a short biographical sketch of the venerable author of the Sahifa-i-kamilah.

Ali, the son of Husain, the son of Ali, the commander of the faithful, was born in Medina, in 38 A. H. during the Caliphate of his grandfather. His mother Shehrbano was a daughter of Yazdijird, the last of the Kayanian kings of Persia. Thus owing to his con-

Life of Zaim-ul-Abidin,
the author of the pa-
pers

Birth and parentage

‘A man’s studies’ Says Ovid, ‘pass into his character.’ The Sahifa, if read with sincere earnestness, will gradually become a part of the reader’s mind, its beauties will go deep down into his heart. How ennobled, purified and uplifted would the soul feel, when the contents of such a book, shall become an essential part of her mental and moral equipment.

Every thing has its conditions, and prayer in order to be worthy of the ear of Heaven and of being answered, must conform to certain rules and conditions, the most important of which, according to the best Muslim authorities are the following:—

1. The devotee must have full trust and implicit confidence in the Mercy of God.
2. His conscience must, as far as possible, be free from guilt, for sin is often the cause of an entreaty being rejected, or of the answer being delayed.*
3. He must have repented of his sins and errors before presenting his petition to Heaven.
4. He should neither eat nor wear things acquired by unfair means, nor otherwise use forbidden things.
5. He must be sincere and in earnest, and should not pray to the hurt of neighbour.
6. What he asks for himself he should also ask for his brethren, his neighbours.
7. He should not give up praying, in case the Divine answer is delayed, but should continue to repeat his application believing all the time, that it shall be heard by the Merciful and granted.

* A guilty conscience is very often an obstacle to praying God, ‘O Lord forgive me the sins of my selfish prayer’ Ah, in the prayer of Karmal

Some years of continued illness, anxiety and cares, had made me hopeless of accomplishing any thing good in this life, and had the effect of making me averse to every kind of voluntary useful exertion. I found that my mind had become quite morbid and melancholy. But the regular reading of the prayer-book improved the tone of my mind, and restored me to activity by giving a new direction to my energies. Whenever I read them I was moved to tears being reminded of my failings and inequities, was more charitably disposed towards others, resolved to be a better man, and felt considerably relieved.

But the most important of all is the fact that they always uplifted my spirits, revived my courage, and guarded me against that most pitiable of mental states—despair and assured me of Divine grace and mercy. Hence, I can consciously say, 'Reader if you will do the same, your profit will be as great as mine.' Therefore pray without ceasing and 'keep yourself always in an attitude of reverential dependence on the supreme source of all Good'.

Having thus briefly enumerated the advantages of reading the book under reference, I think it desirable to say something as to how it ought to be read. 'Some books' says Bacon, 'are to be tasted others to be swallowed, and some few to be chewed and digested, that is, some books are to be read only in parts others to be read, but not curiously, and some few to be read wholly and with diligence and attention'. Now the Sahifa is a book which deserves 'to be chewed and digested,' that is, to be read wholly and with diligence and attention, or to use the words of Dr. J. Todd, it ought to be read 'deliberately, slowly, understandingly and with personal application.' In order to be thoroughly enjoyed it should be read regularly, at least once every day, for repetition leads to appreciation, and in appreciation lies the secret of enjoyment. But let me add that the true enjoyment of a spiritual book depends upon the degree of innocence possessed by the reader, the freer the conscience from guilt the greater the enjoyment.

How the book ought
to be read.

and his kith and kin for the spiritual and moral welfare of humanity, and did not forget to remember God, when actually beneath the sword of one of the myrmidons of the tyrant of Damascus. They are sincere utterances of a devout mind, not incomprehensible, uncertain metaphysics, and teach men to listen to the silent whisperings of their own souls, by appearing direct to the heart. They indicate a very high standard of practical morality by making the reader fully conscious of his responsibilities as a rational being. They contain the gist of religion and morals, and with a few exceptions can be advantageously read by every one having faith in the Unity and Grace of God.

They form one of the best guides to moral self-review, the importance of which is too well known to require any proof. They hold the mirror up to nature and the reader finds his most secret faults, and most trivial errors faithfully reflected. If regularly read they cannot fail to effect permanent moral improvement by enabling the reader to form a correct idea of his defects and a moderate view of his merits, thereby, eradicating vanity and self-conceit. *

In short, their study is one of the surest ways of cultivating the conscience. From my own experience, I can bear testimony to the fact, that they have been source of great good to me. In sickness, failures, losses, insults—in short, in all temptations, trials and afflictions, they proved a balm to my lacerated heart, a healing ointment to my wounded feelings.

They have often solaced my griefs, comforted and calmed my perturbed and distracted mind, and weeded it of grudge, envy and other degrading passions.

* The heart of pride and passion weel
And then the man is pure and real

'I have been more and more convinced' says Ruskin, 'the more I think of it that, in general, pride is at the bottom of all great mistakes.' 'It is' says J. H. Evans, 'the great master sin of the human heart.' 'Pride' observes Napoleon, 'never listens to the voice of reason, nature or religion.' Such being the case it is our duty to subdue this passion, as much as possible, and though we may not quite succeed, we are sure to feel better for the effort.

commands you to restore deposits to whom they belong.*
Yes make it over to them.'

[The book was then delivered to the legatees in the Imam's presence, and when they were gone, he informed Mutawakkil of a tradition of the Prophet, concerning the domination of the house of Omyyah, and the persecution the *Ahlul-bait* (house of the Prophet) and their followers were to suffer under their sway.]

'After this,' says Mutawakkil, 'Abu Abdullah dictated the prayers to me, and they were 75 chapters of which eleven were lost and more than sixty remained with me.'

The above tradition, given here in an abridged form, has also been narrated by Mohammad, the son of Ahmad, the son of Muhsin-ul-mutahhari with a slight variation, but his narration makes mention of chapters as given in the list of contents.

It would not be out of place here, to declare that some eight chapters have been held, by learned Shial *Divines* to be apocryphal. But since almost all the Arabic editions of the *Sahifa* contain them, I did not think it proper to leave them out in the translation. They have, therefore, been inserted at the end, according to their position in the original.

The *Sahifa* contains one of the best collection of devotional addresses. They have been called *Beauties of the Sahifa* and the advantages of reading it. 'the Psalms of the children of Mohammad,' and certainly they are in no way inferior to the immortal utterances of the great Psalmist Monarch. They reveal to us the greatness of the mind that gave them utterance, his deep and accurate knowledge of human nature, his fervid earnestness, his lowliness of heart, and his constant sense of moral obligation. They also afford us glimpses of his sufferings and trials unparalleled in world's history. They are the prayers of one whose father† sacrificed himself

* A verse from the Quran

† Imam Husam (peace be upon him).

would never have given it to thee and should have been parsimonious of it. But I know that his speech is true, he derived it from his *fathers*, and that it shall shortly be verified. So I feared that a piece of knowledge like this should fall into the hands of Bannu Omayyah, for they would conceal it and store it up for themselves. Therefore, take it for me and take care of it and when God has decreed concerning the affair of that tribe and mine* what He is pleased to decree, it (the book) shall be my deposit with thee, till thou deliverest it to my two cousins, Mohammad and Ibrahim, the sons of Abdullah-il Husain, the son of Hasan, the son of Ali (peace be on them), for they shall take up *this affair* † after me."

I took possession of the book, says Mutawakkil, and when Yahya was killed, I went to Medina, visited Abu Abdullah (Jaafar) and narrated to him Yahya's conversation. He wept, overpowered by emotion and said, 'May God bless my cousin and gather him to his fathers and ancestors. By the Lord O Mutawakkil nothing prevented me from giving him the prayer but *what he feared* concerning the book of his father. Where is the book?' 'Here it is,' said I. He then opened it and said, 'By God this is the writing of my uncle Zaid, and the prayer of my grand father Ali, the son of Husain (peace be on them).' Then he said to his son, 'Rise O Ismail and fetch me the prayers which I ordered you to take care of and preserve.' Ismail then got up and brought out a book like the one given me by Yahya. Abu Abdullah kissed it and placed on his eyes and said, 'This is the writing of my father to the dictation of my grandsire (peace be on them), in my presence.' 'Son of the Apostle of God' said I, 'would you permit me to compare it with Yahya's book.' He allowed me to do so saying, 'I see thee worthy of this.' I, then, looked into the book and found it to be the same, not a single letter was found, in it, to differ from what was in the other copy. Then I begged Abu Abdullah's permission to make over the book to the legatöes, and he said, 'Verily God

* i e my Jihad against Bannu Omayyah.

† Jihad.

'Each of us has knowledge, besides the fact that they know all that we know, but we do not know all that they know.'

Then he asked, 'Hast thou written down anything from cousin?' 'Yes' replied I. 'Show it to me' he added. So I disclosed to him many items of knowledge and showed him a prayer which Abu Abdullah (peace be on him) had dictated to me and told me that his father Mohammad, the son of Ali (peace be on him) had dictated it to him, telling him that it was one of the prayers of his father Ali, the son of Husain (peace be on them)—a prayer of the *Sahifa-i-kamilah*. Yahya looked into it till he came to its end, and said to me :

'Dost thou permit it to be copied?' 'Son of the Apostle of God, do you ask permission for what is your own?' I rejoined. 'Look here,' said he, 'I will bring out to thee a complete book of prayers such as my father preserved from his father, and verily my father enjoined on me, by will, to take care of it and to deny it to the undeserving.' 'Thereupon,' says Mutawakkil, 'I stood up towards him and kissed his head,' and said to him, "By the Lord, O son of the Apostle of God, I will approach God by loving you and obeying you, and I sincerely hope that He will bless me with your love in my life and in my death."

Then he handed over the writing I had given him, to a boy, who was with him and said to him, 'write down this prayer in a clear beautiful hand, and put it up before me, perhaps I will learn it up by heart; for I requested it of Jaafar (God protect him) but he denied it to me.' 'At this' says Mutawakkil, 'I was ashamed of what I had done and did not know what to do; and Abu Abdullah (Jaafar) had not told me before-hand not to give it to any body.'

Then he (Yahya) called for a portmanteau and took out from it a book locked and sealed; he then looked at the seal, kissed it and wept, then broke it and opened the lock. Then spreading the book he placed it on his eyes and rubbed it over his face, and said, "If thou hadst not mentioned the speech of my cousin *that* I shall be killed and crucified—verily I

from dost thou come'?, he asked. 'From the pilgrimage,' said I. He then, questioned me about his family and sons of his uncle who lived in Medina, and particularly enquired about Jaafar, * the son of Mohammad (peace be on them), and I informed him of his and their tidings and of their sorrow for his father, Zaid. He then said to me, "It was my uncle Mohammad, the son of Ali, dissuaded my father from rising against the ruling power and informed him that if he rose and left Medina his undertaking would not prosper: so didst thou see my cousin Jaafar, the son of Mohammad (peace be on them)?" 'Yes,' said I. 'Didst thou hear him mention anything concerning my affair?' he inquired, and I replied in the affirmative. 'What was the occasion of his remembering me?' 'Tell me,' he added. 'May I be your sacrifice,' said I, 'I do not like to disclose to you what I heard from him.' 'Dost thou terrify me with death?' he rejoined, 'Speak out what thou hast heard.' So I said to him 'I heard him (Jaafar) say: verily thou (Yahya) shalt be killed and crucified, just as thy father was slain and crucified.' At this his countenance changed and he said, 'What he pleaseth will God abrogate or confirm, for with Him is the source of revelation. † O Mutawakkil, verily the great God has aided this affair ‡ with us, and He has bestowed on us knowledge and sword, and both these together belong to us, and He has distinguished the sons of our uncle with knowledge alone.' 'May I be your sacrifice'; said I. 'Verily I saw men more inclined towards Jaafar, the son of your uncle (peace be on him) than towards you and your father.' He answered, 'Verily my uncle Mohammad, the son of Ali (peace be on him), and his son Jaafar invite men to life and we invited them to death. || 'Son of the Apostle of God' said I, 'are they more learned or you?' Thereupon, he bent his head towards the ground for a long time, then raised it and said,

* The sixth of the 12 Imams, his father, Mohammad (Bakir) was the 5th and the latter's father Ali, the author of the prayers was the 4th Imam (peace be on them all).

† A verse from the Quran.

‡ Caliphate, or Jihad.

|| i. e. We invited men to Jihad, while Imam Jaafar prohibited them from it.

one who proudly abstained from devotion and prayer. "Prayer," says the Prophet of Islam (peace be on him), "is the salvation of the true believer, the pillar of faith, and the light of heaven and earth."

Besides several other traditions to the same effect the Quran also inculcates praying in the most impressive terms. Some of the most important verses on the subject are the following :—

1. And your Lord saith, call upon Me—I will hearken unto you :
2. And when My servants ask thee concerning Me, then will I be nigh unto them. I will answer the cry of him that crieth, when he crieth unto Me : but let them hearken unto Me, and believe in Me, that they may proceed aright.
3. Say : not on your account doth my Lord care if ye call not on Him !
4. Say : O my servants who have transgressed to your own heart, despair not of God's mercy, for all sins doth God forgive. Gracious, Merciful is He !

The prayers of which the following pages contain a translation, have come to us traditionally through Harun's son, Mutawakkil, who, as will appear from the following narrative, was a trustworthy man and a devoted adherent of the house of the Prophet.

'I met,' says Mutawakkil, 'Yahya, the son of Zaid, * the son of Ali, (peace be on them) after his father, Zaid was slain, and he was going to Khorasan, and greeted him.' 'Where-

* Zaid was one of the sons of Ali, the author of the prayers. After the tragedy of Khorasan, Zaid declared jihad against the tyrants of the house of Umayyad, but was slain and crucified.

surer test of a man's moral diathesis than the capacity of prayer."

Lord Bolingbroke once asked lady Huntingdon how she reconciled prayer to God for particular blessings, with absolute resignation to the divine will. "Very easily" answered her ladyship, "just as I were to offer a petition to a monarch, of whose kindness and wisdom I had the highest opinion. In such a case, my language would be I wish you to bestow on me such or such favour, but your Majesty knows better than I, how far it would be agreeable to you, or right in itself to grant my desire. I therefore content myself with humbly presenting my petition, and leave the event of it entirely to you."—Irvin.

Having quoted some of the ablest western authors on the subject, I think it would not be out of place here, to state briefly the teachings of Islam, in this respect.

"The best devotion," says Ali, the commander of the faithful, "is to abstain from what is prohibited; and the most agreeable of earthly acts to God, is to pray to Him, for prayer turneth away a decree even though ordained; it is the key of mercy, the means of needs being satisfied, and wards off every calamity."

Prayer from Islamic point of view.

"Whosoever prays," says Imam Muhaminad Baqir, "shall never want." And he once said to Mir (one of his followers), "O Mir pray, and do not say: whatever is ordained shall come to pass. Verily there is a rank of nearness to God, which cannot be obtained save by entreaty, and verily who shuts up his mouth and asks nothing of God, shall receive nothing from Him."

To the question what was the best devotional act?—he replied, that there was nothing more agreeable to God than praying and entreaty, for God loved those who prayed to Him, and that there was nothing more hateful to Him than

"It is true that the Divine mind knows it all beforehand.

Its efficacy. It is true that His counsels are wiser than man's and that He will himself do for us better than we can ask or think. But for all that, He has created and ordained it one of the laws of the spiritual universe, that when we reach our hands and lift up our voice to Him consciously and from our hearts seeking to come into touch with Him, then new floods of the Holy spirit flow over us from Him with their wonderfully calming, illuminating, and uplifting power." (R. A. Armstrong).

"There are," says the author of *Self Culture*, Professor J. S. Blackie, "higher things than knowledge in the world; there are living energies; and in the moral world, certainly, it is not knowledge but aspiration that is the moving power, and the wing of aspiration is prayer. When aspiration is bird, curiously busy in counting and classifying the bars of its own confinement. Of course, we do not mean that any person should be so full of his own little self and so ignorant of the grandeur of the universe, as to besiege the ear of Heaven with petitions that the laws of the universe should be changed any moment that may suit his convenience.

Its object. "We do not pray that we may alter the Divine decrees, but that our human will may learn to move in harmony with the Divine will.¹ How far with regard to any special matter, not irrevocably fixed in the Divine concatenation of possibilities, our petition may prevail, we never can tell; but this we do know, that the most natural and the most effectual means of keeping our own noblest nature in harmony with the source of all vital newness, is to hold high emotional communion with that source, and to plant ourselves humbly in that attitude of devout receptiveness which is the one becoming attitude in the created towards the Creator. Practically, there is no

INTRODUCTION.

I have already spoken, in the preface, of the importance and universality of prayer. It may be said to be a bond of personal love and dependence between God and man of the highest ethical quality. "There is nothing more certain in the whole biography of man and history of the world than this fact of prayer and the answer that supervenes to it. It is the experience of men, women and children of every rank and age that this is so. 'Speak to Him thou, for He hears.' Yes, hears, hears and answers with swift and beautiful response." (R. A. Armstrong). Prayer in the words of H. More, "is the application of want to Him who alone can relieve it. the voice of sin to Him who alone can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not eloquence, but earnestness, not figures of speech, but compunction of soul. It is the 'Lord save us, we perish' of drowning Peter; the cry of faith to the ear of mercy!" "In the morning," says W. Seeker, "this is a golden key to open the heart for God's service and in the evening it is an iron lock to guard the heart against sin." "In trial, in temptation, in weakness, in pain, in sorrow—in all those great testing times which try a man what stuff he has in him there is renewal, strengthening, uplifting to be won by simply putting forth the Soul to God that He may touch and heal it." (R. A. Armstrong).

"It is not truth," says H. W. Beecher, "nor philosophy to say that prayer alters nothing, that the laws of nature are fixed and that entreaty cannot change them. The laws of nature are *fixed on purpose to be used for the granting of prayer*. Any man can use the laws of nature to grant the request of his child. Does he say that God, who made those laws, cannot do with them as *he* can?" *

* (C. P. What He pleaseth will God abrogate or confirm: for with Him is the source of revelation (The Quran)

4. Tuhfatul-hajat, by M. Syed Mohammad Taqi (Usufi Press Delhi).

In the case of important quotations, I have taken care to mention the name of the author either in the body of the text, or in footnotes.

It must be acknowledged that the traditions mentioned in the introduction have not been rendered literally, nor did I, in translating the prayers themselves, try to be literal at the expense of sense.

Being conscious of my meagre knowledge, slender information, and other shortcomings, I deem it necessary to mention that I could not do justice to the task I had undertaken, and that should any of my readers be so good as to inform me of my errors, or suggest corrections and improvements, I shall feel highly obliged. But in this connection differences and variations of readings should not be lost sight of.

Having disburdened my conscience in these respects, I close this preface with this humble prayer: May the Gracious God, the Source of all good, own this book, the first fruit of my humble labour, and may He in His Mercy, make it the instrument of good to those who may find occasion to read it!

AHMAD ALI,

MOHAN, DISTRICT UNAO, U. P.

June, 8, 1929.

PREFACE.

**In the name of God the Compassionate,
the Merciful.**

The following pages contain a translation of *Sahib-i-kamilah*, or the prayer book of Ali, the ornament of the pious. It was undertaken at the suggestion of Madaur Syed Najmul Hasan and Maulana Syed Nasir Husain, two of the most celebrated Shiah Mujtahids of Lucknow.

Most people would regard it a thankless job, but the importance of the subject is evident from the fact that almost all men in all ages and countries have at times made use of prayer. History tells us that great and good men of every age and nation, of any faith and persuasion have always been in the habit of praying, and it may be said without fear of contradiction, that prayer makes character great, good and noble. "Nothing in man" says a well known writer, "is great, but so far as it is connected with God." Hence it follows, that the greater a man is the stronger is his connection with the Creator, and prayer being the sure means of establishing this connection, is of the greatest moment to mankind. I have, therefore, endeavoured to place before the English knowing public a translation, let me hope, a tolerably accurate one, of one of the best prayer books extant, hoping that it will be found useful and instructive.

In writing the introduction, I made use of the following books:—

1. *Nurul-ain-fi-mash-hadi* Husam, by Abu I-haq Asfram.
2. *Iksir-ut-tawarikh*, by Mirza 'Obaidur 'Ulmad, a well known bookseller of Bombay.
3. *Life of Ali*, the commander of the faithful, by 'Obaidullah, Besim of Amsterdam.

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SAHIFA-I-KAMILAH

OR

THE PRAYERS OF IMAM ZAINUL ABIDIN
(Peace be upon him)

WITH A

PREFACE AND ENGLISH TRANSLATION

BY

MOLVI SYED AHMAD ALI, MOHANT, B.A.

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